

# Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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## TERMS.

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For the Christian Secretary.

A Fountain Opened for Sin and for Uncleanness.

"The dying thief rejoiced to see  
That fountain in his day;  
And there our woe, though vile as he,  
Wash all our sins away."

COWPER.

Inestimably precious Fountain! Blessed be God that thou wast ever opened in all thine exceeding fulness for those who, defiled by the leprosy of sin, may come to thy flowing streams which are, indeed, life-giving waters, and find their polluted souls washed and purified. How many times when the consciousness of inward defilement hath weighed on a burdened spirit, hath the thought of these streams unsealed and flowing expressly for sin and uncleanness, not for the holy and righteous; how often hath that sweet reflection visited the heart like a breeze that had been whispering among the foliage of the Tree of Life, and laden its light wings with the odors there! O, what need we have of this well-spring of purity, all covered as we are with the dust of this unclean world, and our spiritual garments but too plainly showing how often and often they must have been brought, ere they can be shining robes "white and clean." Alas, ours is a dusty pilgrimage, and as we pass on the narrow road, bounded on each side by the quagmires of sin, by the stagnant pools and dead seas of temptation and evil, abounding in a guilty land; how liable are our incautious footsteps to slip from their firm pathway, now on this side and anon on that, till we find our aching, weary feet so clogged by the burden of foul mire they have gathered, that we proceed but heavily, if at all! With trembling forebodings we take the clear, truth-telling mirror of the word to gaze therein at our shrinking consciences, and see how the reflection stands, and lo! those garments which should be pure and spotless, are so defiled by the country where, unwatchfully, we have strayed; our very visages so darkened and begrimed, that our faithful reflector will hardly tell us that we ever were cleansed, or that we differ at all from those dark dwellers in the dust, from whom we had shaken our robes and arisen, as we fondly hoped to return no more!

Here, then, must be a pause. To proceed on a difficult journey, with this heavy unwelcome burden clinging to our slow toiling feet, to gird up our loins and speed joyfully on, when our souls are saddened, and our once clear vision so darkened by the dust, that the precious light which anon beamed in increasing glory on our road, is now (as for any view we have of it) gone out in gloom, or at best is but a faint, uncertain glimmer; to proceed thus is impossible. But now a soul-reviving sound vibrates on the ear. The cool musical flow of a crystal fount is near, and as it throws high and broad its blessed streams, we see reflected in their bosom the Celestial City in unspokeable glory and splendor. We behold those sparkling waters full, inexhaustible, peace-giving, all unadulterated; and as we gaze with longing eyes, we can feel how precious would those waves be to our wearied spirits! O, might this unclean soul there lave, no taint should cling to it, these robes now like Joshua's when he stood before the angel, would undergo the same transformation as did his. How joyfully then, might all this pollution I have taken to me be thrown off and I place with elastic bounding steps, speed on till that place was reached where no defilement can enter! Thus we feel our need of the fountain, but how can such violence enter so pure a stream and be welcomed to its shining depths? Would not those pearls waters roll back from such approach? For what, inquires the longing trembler at its brink, for what is this pure fountain opened, in its untold wonders of purity and health? Let us for reply, bow our ear to this sweet gale of the Spirit that is blowing over its holy treasures, for this will tell who are welcome to them, and then we can judge of our title.

"There shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness." Judge now, weary traveler, whether thou art welcome. Enter as thou art, loathing thine own impurity, and verily as a thick cloud it shall roll back, and the out-bursting glories of the Sun of Righteousness shall once more illumine thy path. And how will that Fountain ever after seem to thee? Are any earthly springs to be compared to its heavenly flowings?

Did the Syrian prince ever forget the river of Jordan, do you think? Did he not ever after delight to picture to himself, how, wasted by a loathsome disease that like a merciless specter of misery was constantly haunting his pestilential and soiled footsteps, he stepped down into the pellucid waves and bowed his suffering form to come up a renovated being, his glad heart bounding and his disenthralled blood dancing through the cool veins! When he returned to his sympathizing family, was it not to mention the cure, or at least but to make distant allusions to a river of the floods which he seemed to know and care less than for the rich chariot which conveyed him to his green banks. You know if the cure was real it could not be thus. Once he thought Abana and Pharpar were quite as good as Jordan. Do you think he viewed them with the same emotion now? But O, weak, mean simile! I see its tremendous disparity. What was Naaman's leprosy to that which thou wastest away, O Fountain of everlasting life? He entered a weak and weary leper, and came up in the full glory and strength of his renovated manhood. But those who enter thine immortal waters, come heirs of eternal death and children of the Adversary, and go out heirs of God and joint heirs with Christ to an inheritance of which the thought should make their hearts leap for joy. He comes to this fountain with a defilement like the air of the bottomless pit on his spirit, and anon his heart is like a little child's, and the work of purification destined never to cease, began there in all its unfathomable beauty and glory.

This fountain has been opened many, many ages, down through all the march of time, and what, alas, is synonymous, of blood-shed, cruelty and guilt, at which an angel might weep, "if spirits weep in bliss," its ceaseless flow hath been the same. As you stand at its brink and gaze into its hallowed bosom, at those waves glittering in holy purity away down, down in unsearchable depths, you are soon weary of trying to fathom infinity. All through this cycle on cycle of revolving ages, what an innumerable multitude gathered out of every nation and people, have at this well-spring, washed their crimson and scarlet robes till they were white enough to glitter in dazzling light side by side with immaculate spirits. O, what an amount of defilement hath there been cleansed! What an amazing variety of guilt of all eyes and all magnitudes. Yet, blessed be the God who opened it, and the Spirit who leadeth to it, it hath lost none of its power.

Beloved reader, if we should perish in the tempest without our COVERT, if in this weary land we should sink, exhausted without our mighty ROCK'S sweet shadow, what should we do with our awful load of sin and uncleanness without our FOUNTAIN?

S. E. L.

For the Christian Secretary.

"Missionary Sermons."

This is the caption of the leading editorial in the March No. of the Macedonian. It is there suggested that something like the following plan be adopted: That each pastor prepare two or three missionary sermons during the year, preach them to his own people, and also to the neighboring churches, with whose pastors he may exchange. It is supposed that such a course would lend the churches to expect occasionally a missionary discourse, and awaken an interest in the mass of their members, not hitherto felt.

I have not alluded to the article because I dissent from anything advanced in it, or to question the necessity or propriety of the plan proposed—I would rather commend it to the serious consideration of every pastor, with the fervent desire that some "plan" may be put in operation by which all the members of our churches shall at least as often as "occasionally" hear a "missionary discourse." But I thought the proposed "plan" plainly implied that there might be pastors who seldom if ever prepared or preached "missionary sermons," and I think there is some reason to fear that it may be true, though I should regret to learn that there were any considerable number of pastors who did not "prepare" and preach more than two or three such sermons in the course of a year.

Now the truth is, too many of the members of our churches have embraced the notion that a "missionary sermon" is something different from the ordinary preaching of the gospel, and such a plan has a tendency to establish it in their minds; and if they happen to be afflicted with that affection which the Apostle calls "the root of all evil," they will have no disposition to go and hear a "missionary sermon." As I have intimated, there may be some who do not preach upon the subject of missions. Where this is the case, it is important that some "plan" should be devised that the people who are afflicted with such a teacher may have the claims of a perishing world spread out before them. In the mean time I would inquire whether a minister who says little or nothing to his people on the subject of missions, does not fail to carry out both the letter and spirit of his high commission. And if there are any pastors who can faithfully discharge their duty to the people of their charge, without preaching any "missionary sermons," I hope they will be kind enough to tell us how they do it.

S. B.

From the Baptist Advocate.

Letter from William Dean.

New York, March 29, 1845.  
Dear Br. Wyckoff.—It is with devout gratitude to God that, after an absence of more than ten years, I am allowed once more to visit my native land. I come not seeking a home for myself, but for my little girl, and for myself that improvement of health which will enable me to prosecute with greater vigor and success, my labors among the Chinese.

I left the missionary friends in China in mourning for the late Mrs. Shuck, whose sudden death occurred on the 27th of November. During the year 1844, up to the day before her death, she had enjoyed unusual health, and more than ordinary happiness and encouragement in her missionary labors. Brother Shuck is graciously sustained under his sore bereavements and his helpless infant son, with its three older brothers and one sister, enjoy the maternal care of Mrs. Devan, who, by a gracious providence, was brought into his family a few weeks before this mournful event.

Most of the other mission families were enjoying their usual health. Dr. Legge was just recovering from an attack of fever, which, at one time, occasioned his friends much solicitude. There was reason to hope that he would soon be able to resume his labors which had been commenced under circumstances of encouragement. He had established Chinese worship in the town, and had commenced a chapel in which English, as well as Chinese worship, was to be conducted. He had erected buildings and commenced a school of Chinese boys. Mrs. Marshall, residing in his

family, was employed in teaching Chinese girls. The Rev. Mr. Gillespie had arrived, during the year, from Scotland, and joined him in his labors at Hongkong.

Dr. Bridgman continues his labors as editor of the Chinese Repository, and, in company with his associates, is employed in revising the new Testament. He has now the superintendence of the printing establishment, which has been removed to Hongkong, since which Mr. Williams has embarked for a visit to America, via Palestine and Europe. Dr. Bridgman, with his cousin, James Bridgman, Esq., resides in the family of the Rev. Mr. Ball, who during the year, has been called to mourn the loss of his wife and youngest child. He is employed in conducting religious worship among the Chinese, printing Chinese books and attending to the sick, while, with the aid of his daughters, he superintends a school of Chinese boys.

Mr. Brown has charge of a flourishing Chinese school, under the patronage of the Morrison Education Society. Mrs. Brown, for a few weeks, had been feeble, but a visit to Macao had so far restored her strength, as to promise a speedy restoration to her important auxiliary services in the school and the mission.

Dr. Hobson, was in charge of the Hospital under the patronage of the Medical Missionary Society. The buildings had been enlarged, and the number of patients increased during the year, and the institutions progressing in usefulness and favor with the foreign and native population.

The Rev. Mr. Stanton, English Chaplain, had been restored to his evangelical labors, which, for a part of the year, had been suspended by ill health. He had recently been cheered by the arrival of the Rev. Messrs. Smith and MacClachrie, from the Church Missionary Society. They spent a short time at Canton, and contemplated a visit to the northern parts of China before settling the locality of their mission.

Dr. Devan had commenced his medical practice among the Chinese soon after reaching Hongkong in Oct. 1844. In company with Mr. Shuck, he visited Kaolun, on the main land, twice a week, where the latter acted as his interpreter, and addressed the people on the concerns of their souls, while the former prescribed for the cure of their bodily diseases. Mr. Shuck's Chinese assembly continued to be numerous and encouraging, and the number of converts were increasing. A new school house had been erected, and twenty Chinese boys and six girls collected who, after the removal of dear Mrs. Shuck, came under the care of Mrs. Devan. The Bazar chapel had been removed to the new Bazaar, and was nearly ready to be opened for Chinese service and a dispensary.

The little church and Chinese assembly under my care is now left without a foreign teacher. The native assistants conduct the services on the Sabbath, one in the morning and another in the afternoon, and they also conduct daily worship among themselves. Several inquirers, connected with this assembly, have expressed a desire for baptism, and much interest has been awakened among the Chinese of this district.

Mr. Roberts has removed to Canton, where he lives among the natives, and where he has commenced a course of instruction and tract distribution, aided by the Chinese whom he has baptized. The duties of the hospital of the Medical Missionary Society at Canton was still successfully conducted by Dr. Parker, who, with Mrs. Parker, reside in one of the foreign factories.

At Macao the Rev. Mr. Lourie, and Mr. and Mrs. Loomis were waiting an opportunity to proceed to Ningpo, their field of labor. Mr. Cole had commenced printing Chinese with metallic type, under encouraging prospects. Mrs. Cole had suffered from ill health during a portion of the year, but was beginning to resume her wonted activity.

Mr. Happer was, for the time, remaining with Mr. Brown at Hongkong and Mr. Lloyd had proceeded with Dr. and Mrs. Hepburn, to Amoy, where Mr. Abel, Dr. Cumming, with Misses Doty, Pohlman, Stronach and Young, were successfully employed in their missionary work.

Dr. and Mrs. Macgowan were at Hongkong, waiting an opportunity to proceed to Ningpo, where he had spent three months in successful medical practice and missionary labor previous to his late visit to Calcutta.

Dr. MacCarter and Mr. and Mrs. Way had removed to Ningpo, and were then the only missionaries at that city. Mr. Milne being absent on a visit to England.

At Shanghai Dr. Lockhart and Mr. Medhurst were residing, with their families, and successfully employed in treating the sick and teaching the people. It is a matter of gratitude that a field of so much interest is furnished with laborers so well qualified for the work.

No missionaries have been at Fu-chau-fu, and the difficulties of access to the city have hitherto prevented any considerable mercantile transactions there since the port was opened to foreigners. Mr. Lay, the British Consul, with his clerks, has resided there during most of the year 1844, and his well known interest in all that relates to the cause of missions will, doubtless, lead him to gather important information concerning this city of which, hitherto, there has been so little known to foreigners.

In closing this brief account of the state of missions in China at the end of the year 1844, I must not forget to mention the kindness and generosity of Captain Beckman, the commander of the Swedish ship Zenobia, who gratuitously furnished me a passage from China to New York. The cordiality with which I was made welcome to the conveniences of his very commodious vessel, and the care he bestowed upon myself and little girl, rendered the voyage brief and agreeable, which otherwise might have been tedious and uncomfortable. The passage has every way been a delightful one, with the exception of a few days of bad weather, in making the American coast, and but for which, the voyage would have been accomplished in a number of days that would have

advantageously compared with the quickest passages ever made from China to this country.

With renewed expressions of thankfulness to the Preserver of men, for all his goodness and mercy, I desire to commend myself to his gracious direction, and the cause to which I am devoted, to his favor and blessing, and remain,  
Very affectionately yours,  
WILLIAM DEAN.

For the Christian Secretary.

The Christian-butchering Christian.

"Persons who have nice scruples about religion, have no business in the army."

DUKE OF WELLINGTON.

We trust that few can be found in this enlightened age disposed to dissent from this sentiment of the Hero of Waterloo. What business a follower of the meek and lowly Jesus can have in the army, is a question which has troubled, for centuries, the darkened understanding of the heathen world. To them—poor pagans!—and to all the beings that look down with pity and wonder upon this terrestrial scene, a field of battle, where Christians meet and mingle in savage butchery, has been the most unaccountable phenomenon in the moral world. In what state of sentiment the love-breathing religion of the gospel exists in the heart of a Christian, while, with his eyes glaring like a tiger, he is pushing his bayonet through the body of another Christian, or stamping him, breathing, into a jelly beneath his horse's hoofs, is a problem which no moral physiologist has ever solved. We know there are some insects, reptiles, and quadrupeds, which, after a long winter of suspended animation, resume, or assume, under the breath of Spring, a new and vigorous existence. But during this long interregnum of death, they retain no characteristic of their several natures. Nothing but their cold and lifeless forms ascertain to you that they were once flies, snakes, or mice. Through all this period they assume no new qualities. They sleep and awake, live and die, immutable and unchanging in their natures. If the Christian warrior could take advantage of a state analogous to this condition, the vital principle of religion might, perhaps, be perpetuated in his heart through a long winter of suspended animation. But here is a different defect of parity in the two cases. While training for the profession of man-butcher, and engaged in its ferocious and half-cannibal duties, he is compelled to sweep his heart clean of any vestige of humanity, and "take unto himself seven other spirits," as unlike the spirit of Christ—the vine of which he purports to be a branch—as any that ever fell out of heaven and kindled the fires of the infernal pit with the burning intensity of their malice.

In the first place, the oath that he takes to violate every law of God, at the command of his commanding officer, is all that Satan ever asked of the rebel angels, with whom he assayed to do throne the Almighty. And, in complying with that oath, and the fiendish service it involves, history, in seeking the most expressive terms of eulogy of the conduct of Christian armies on the field of battle, has described them as fighting not only like tigers, lions and hyenas, but like devils! This is a just discrimination. To say that Christians ever fought like tigers and lions, is a libel upon those carnivorous beasts. In the most insane ferocity of those uncalumniated animals, they generally fight for food, as well as vultures and other birds of prey. It would mitigate the bloody occupation of the Christian man-butcher, if he could proffer the same excuse, and say that he fought as a cannibal. His inhuman work would then be slightly relieved by the plea of necessity and his character as a beast. In such a character only can the Christian fight like a lion or tiger. But as an intellectual and moral being, if he fights at all, he must fight like a devil. If he could destroy his fellow-beings with fire and sword, if he could take up little infants on the point of his bayonet and roast them in the flames "at the word of command," if on his furious steel he could ride down the new-widowed mother, as she fled through the crimsoned snow with her babe on her breast; if he could chase old age and infancy into the house of God and fire it over their heads; if he could do all this—and to do it in the bond—with no worse appetites and passions in his heart than those which stimulate the most ferocious beasts of prey, he might still retain the dignity of fighting like a lion or tiger. If he could do it in cold blood, without an angry emotion stirring in his bosom, the world, with united voice, would denounce him as an irrational monster, below the lowest of the brute creation—a murdering automaton, a human butchering machine, wound up and set a going by "a superior officer."

But if he must do it as an intellectual and moral being, possessing a moral conscience, and in face of all the laws, attributes and revelations of God; if he may not do it as a carnivorous beast, a cannibal, or a scullion, cast-iron machine, then must he fight like a devil, invested with the chiefest attributes of that character. He must do it with those malignant passions burning in his heart, which make a devil, which, set on fire in a mass, make hell in any part of the universe.

What the Sabbath is to the week, so is the heart to the man. Keep it holy. What the garden of Eden was to the world, so is your heart to you. Keep it with all diligence, for out of it are the issues of life.  
3. In taking heed to your heart, first of all, beware of covetousness; Luke 12: 15. It is too plain to be concealed, and too palpable to be denied, that the avarice of the churches has communicated itself to the ministry. Within two years past, a strange spirit has appeared among the angels of the churches. Jesus we know, and PAUL we know, but who is he? His voice does not ring like good metal, although it has a silvery cadence, and vibratory tones of a golden lyre. Who hath conjured him up? What sorceries with midnight orgies, and horrid incantations, hath done this? Hush! hush! cries a secularized minister, he is the spirit of prudence dwelling with wisdom, the root of the matter is in him. Yes, no doubt, Paul's word for it, 1 Tim. 6: 10, there's the root that's in him. He quotes Bible, as you find it brought in the 4th of Matt. 6th verse. Example. Lay up for yourselves treasures upon earth. Observe he expounds the adverb of negation, and rounds a period where he should only drop a comma.  
4. He takes lower ground than did the proud spirit of the mountain and pinnacle, points not to the kingdoms of this world, and glory of them in high places, but whispers old age, sickness, pauperism, alms-house, etc. Take thought what ye shall eat, and what ye shall drink, and wherewithal ye shall be clothed. As for birds, and lilies, and God's promises, leave them to be considered by fishermen to whom they were spoken, for the day of miracles is past, the promises are ended, and money must be saved. O man of God! bid Satan get behind you, and take the world with him. Deny his whole trinity, the world, the flesh, and the devil. These three agree in one.  
5. Take heed against pride. By it, angels fell, and with it, ministers cannot rise. What is pride? the master-sin, and first-born of the devil. A minister lifted up with pride, may rise like an inflated air-balloon, be blown high, and fanned by the breath of popular applause, and owe his elevation to his own vanity (or emptiness) but instead of reaching the stars, finds his level among bogs and fens, or miry marsh, for he is sure to fall into the condemnation of the devil. 1 Tim. 3: 6. From the days of John the Baptist even until now, never were ministers more exposed to this snare. Go learn a lesson of humility from an unbaptized child. Luke 9: 47, 48. 'Tis said prosperity endangers purity. Racks and dungeons, torment and torture, in days of yore, secured to the church a godly ministry; for then hypocrites and time-servers would not abide the ordeal. In later times, the fires of Smithfield kept off the chills and frosts of an unhalloved priesthood, when God's chosen were tried in the furnace. He that maintains his integrity and keeps aloof from pride and covetousness in these degenerate days, overcomes mightier foes than those with whom BENJAMIN and WILLIAMS contended, inasmuch as smiles and invitation possess greater power than threats and compulsion. Remember Christ has a yoke for your neck, as well as a crown for your head; and let me ask, who can preach the cross and not bear the cross?  
6. In taking heed to your heart, beware of unbelief. Well, what is unbelief? the opposite of faith. It is a want of credit and confidence in the word of God; allowing the love of money to be the root of all evil, this is the soil in which this root germinates. In this sin, lurk all the embry seeds of evil in all its varied forms, and the direct causes producing damnation, and the perdition of ungodly men. Now faith is trust. You cannot expect too much from God, nor too little from the world. If you would take heed to yourself, take heed to the flock over which the Holy Ghost hath made you an overseer. Your duty is not only to feed the flock; but fight the wolf—Remember the price of blood is committed to your charge? Paul enquired, who is sufficient for these things? let me enquire, who dare forsake it for the pursuit of other things? Alas! how many stars are fallen! forgetting the ground is cursed, they seek their meat, where the serpent finds his food. How many are still within reach of the dragon's tail, I assume not the province of determining, but dare aver, that those who are held in the right hand of Jesus, will remain burning and shining lights; and as the darkness of false doctrine and apostasy thickens around them, will emit a more clear and lambent flame.  
My brother, adieu! But, last of all, let summative wisdom speak to you on the subject of heart-keeping. Prov. 23: 20—My son, give me thine heart. ZEPHAN.

AN EXAMPLE FOR YOUNG MEN.—The New York Sun says that Mr. Delavan, the Temperance Reformer of Albany, was, in youth, a member of a club numbering fifty members, who used to meet at a public house to enjoy a social glass. One evening while on his way to the club, he suddenly stopped and exclaimed aloud, Right about face! And he did right about face; and said to the gentleman to whom he related the circumstance, the first block of buildings I ever erected in Albany was erected on the corner directly in front of where I formed that resolution. Forty-three of his companions became drunkards, and most of all of them found a drunkard's grave.

For the Christian Secretary.  
Sermon to Ministers.  
TAKE HEED TO YOUR HEART.

1. What is the heart? In dissecting the human body, we find an organ situated in the thorax, on the anterior part of the diaphragm, where, in all the veins terminate, and from which all the arteries arise. This organ is the chief instrument of the circulation of the fluids, and the principal seat of life—HEART.

2. The heart, in a moral sense, is the governing principle of the soul. In the heart only, principles exist, and from it motives arise. Its condition, either good or evil, forms the character of man. Before conversion it is the seat, and after regeneration the best part of the individual. What the sanctum sanctorum was to the temple, the heart is to the Christian—a sacred deposit.—

What the Sabbath is to the week, so is the heart to the man. Keep it holy. What the garden of Eden was to the world, so is your heart to you. Keep it with all diligence, for out of it are the issues of life.

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Sermon to Ministers.  
TAKE HEED TO YOUR HEART.

1. What is the heart? In dissecting the human body, we find an organ situated in the thorax, on the anterior part of the diaphragm, where, in all the veins terminate, and from which all the arteries arise. This organ is the chief instrument of the circulation of the fluids, and the principal seat of life—HEART.

2. The heart, in a moral sense, is the governing principle of the soul. In the heart only, principles exist, and from it motives arise. Its condition, either good or evil, forms the character of man. Before conversion it is the seat, and after regeneration the best part of the individual. What the sanctum sanctorum was to the temple, the heart is to the Christian—a sacred deposit.—

What the Sabbath is to the week, so is the heart to the man. Keep it holy. What the garden of Eden was to the world, so is your heart to you. Keep it with all diligence, for out of it are the issues of life.  
3. In taking heed to your heart, first of all, beware of covetousness; Luke 12: 15. It is too plain to be concealed, and too palpable to be denied, that the avarice of the churches has communicated itself to the ministry. Within two years past, a strange spirit has appeared among the angels of the churches. Jesus we know, and PAUL we know, but who is he? His voice does not ring like good metal, although it has a silvery cadence, and vibratory tones of a golden lyre. Who hath conjured him up? What sorceries with midnight orgies, and horrid incantations, hath done this? Hush! hush! cries a secularized minister, he is the spirit of prudence dwelling with wisdom, the root of the matter is in him. Yes, no doubt, Paul's word for it, 1 Tim. 6: 10, there's the root that's in him. He quotes Bible, as you find it brought in the 4th of Matt. 6th verse. Example. Lay up for yourselves treasures upon earth. Observe he expounds the adverb of negation, and rounds a period where he should only drop a comma.  
4. He takes lower ground than did the proud spirit of the mountain and pinnacle, points not to the kingdoms of this world, and glory of them in high places, but whispers old age, sickness, pauperism, alms-house, etc. Take thought what ye shall eat, and what ye shall drink, and wherewithal ye shall be clothed. As for birds, and lilies, and God's promises, leave them to be considered by fishermen to whom they were spoken, for the day of miracles is past, the promises are ended, and money must be saved. O man of God! bid Satan get behind you, and take the world with him. Deny his whole trinity, the world, the flesh, and the devil. These three agree in one.  
5. Take heed against pride. By it, angels fell, and with it, ministers cannot rise. What is pride? the master-sin, and first-born of the devil. A minister lifted up with pride, may rise like an inflated air-balloon, be blown high, and fanned by the breath of popular applause, and owe his elevation to his own vanity (or emptiness) but instead of reaching the stars, finds his level among bogs and fens, or miry marsh, for he is sure to fall into the condemnation of the devil. 1 Tim. 3: 6. From the days of John the Baptist even until now, never were ministers more exposed to this snare. Go learn a lesson of humility from an unbaptized child. Luke 9: 47, 48. 'Tis said prosperity endangers purity. Racks and dungeons, torment and torture, in days of yore, secured to the church a godly ministry; for then hypocrites and time-servers would not abide the ordeal. In later times, the fires of Smithfield kept off the chills and frosts of an unhalloved priesthood, when God's chosen were tried in the furnace. He that maintains his integrity and keeps aloof from pride and covetousness in these degenerate days, overcomes mightier foes than those with whom BENJAMIN and WILLIAMS contended, inasmuch as smiles and invitation possess greater power than threats and compulsion. Remember Christ has a yoke for your neck, as well as a crown for your head; and let me ask, who can preach the cross and not bear the cross?  
6. In taking heed to your heart, beware of unbelief. Well, what is unbelief? the opposite of faith. It is a want of credit and confidence in the word of God; allowing the love of money to be the root of all evil, this is the soil in which this root germinates. In this sin, lurk all the embry seeds of evil in all its varied forms, and the direct causes producing damnation, and the perdition of ungodly men. Now faith is trust. You cannot expect too much from God, nor too little from the world. If you would take heed to yourself, take heed to the flock over which the Holy Ghost hath made you an overseer. Your duty is not only to feed the flock; but fight the wolf—Remember the price of blood is committed to your charge? Paul enquired, who is sufficient for these things? let me enquire, who dare forsake it for the pursuit of other things? Alas! how many stars are fallen! forgetting the ground is cursed, they seek their meat, where the serpent finds his food. How many are still within reach of the dragon's tail, I assume not the province of determining, but dare aver, that those who are held in the right hand of Jesus, will remain burning and shining lights; and as the darkness of false doctrine and apostasy thickens around them, will emit a more clear and lambent flame.  
My brother, adieu! But, last of all, let summative wisdom speak to you on the subject of heart-keeping. Prov. 23: 20—My son, give me thine heart. ZEPHAN.

AN EXAMPLE FOR YOUNG MEN.—The New York Sun says that Mr. Delavan, the Temperance Reformer of Albany, was, in youth, a member of a club numbering fifty members, who used to meet at a public house to enjoy a social glass. One evening while on his way to the club, he suddenly stopped and exclaimed aloud, Right about face! And he did right about face; and said to the gentleman to whom he related the circumstance, the first block of buildings I ever erected in Albany was erected on the corner directly in front of where I formed that resolution. Forty-three of his companions became drunkards, and most of all of them found a drunkard's grave.

For the Christian Secretary.  
Sermon to Ministers.  
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## Christian Secretary.

HARTFORD, APRIL 18, 1846.

## Preaching on Popery.

We have serious doubts whether public discussions and controversies of lectures on Romanism are actually doing more good to the cause of Protestantism than they are to Popery. We see by the papers that quite an excitement has been raised in Pittsburg in consequence of a series of lectures that have been delivered there by the Rev. L. W. Green. So deep an interest has been excited that many who desire it, can not get in to hear the lectures. It strikes us that the effect of this state of things will be to cause many, who never troubled themselves about Popery before, to attend the Catholic churches in Pittsburg, and in consequence of an imperfect knowledge both of Protestant and Roman principles, they will be as likely to fall in with the one as the other; or if there is any advantage to be gained by either party, the Romanists will be likely to obtain it, inasmuch as their religion consists principally in show, and ceremonies calculated to please the eye. No man who has been well instructed in the doctrines of the gospel, will ever dream of turning Catholic. It is that class of our citizens who have grown, or are growing up without religious instruction of any kind, that popery calculates upon bringing into her ranks, and we know of no better way to introduce them into the Catholic church, than by making a great deal of notice of the Catholics themselves. We care not how this is done, whether by opposing or by advocating the claims of Romanism; if public attention is turned to the subject, the end will be likely to be accomplished. Public discussions on the subject of Popery should be studiously avoided. Nothing can be gained by them, but on the contrary, much evil may result from such kind of management. It is not even contended that a single Catholic can ever be converted by these means; they are so bigoted and set in their ways, that nothing but the spirit of God can ever change them; they have been trained by their priests from infancy, and their principles have become a part of their nature.

The best way to treat Catholics is to approach them through the medium of colporteurs. By placing religious books and Bibles in their hands, as far as it can be done, and impart such instruction as they are willing to receive, some good, by the blessing of God, may be expected to result. And the same kind of treatment to Protestants, who are destitute of other means of grace, is the best that can be adopted. Give them the Bible—Banyan's Pilgrim—D'Aubigne's History of the Reformation—Baxter's Works, &c., &c., and you have done more towards shielding them against Popery than all the public debates, and courses of lectures on Popery can ever accomplish. The duty of every settled pastor in this matter is plain enough; he should watch over his flock in such a manner, as to guard them against all errors; and this can be done better in a quiet, unostentatious way, than by making a great noise about it.

## Baptism of the Sick.

The following is the reply of the editor of the N. Y. Baptist Register to our strictures on the course pursued by one of his correspondents, a Baptist minister, who had taken a man from his bed and baptized him, a day or two before his death.

"THE CHRISTIAN SECRETARY.—The good brother who writes this paper, no doubt remembers when he first beheld the majesty of Jesus Jehovah in the New Testament institutions, and obedience irresistibly imperative. That such a one should speak with so little compunction as he has done in his last paper of the baptism of one who counted life of no moment, when the awe of this authority was covered, and when the spirit was unutterably prostrated with the sense of ungrateful neglect, is to us matter of surprise. We should hope no disciple in the same circumstances with the one recently baptized from a sick bed, (as reported by Br. Kingsley,) would be refused the privilege he desired. The dearest friend we have on earth should be gratified in such circumstances, were it in our power, rather than that the little remnant of life should be tortured by the anguish of a reproving conscience."

It is not from any disposition to wrangle with our good brother, or to be captious with his correspondent, that we proceed to offer a few words of rejoinder to this replication, but because it is of vast importance in our eyes that such practical questions as this should be discussed among us much more than they have been, and that the principles and policy of the denomination on such points should be, as far as possible, definitely and harmoniously settled.

Brother Kingsley (and some other Baptist ministers, probably) would take a dying man from his bed and immerse him, and brother Beebe would approve the action; we earnestly dissent from them all, and wish, for our part, that the thing might never be repeated by a Baptist. The force of the paragraph quoted above may be seen, at a glance. It covers the whole ground, except the premises. These it assumes. It is easy to see that if immersion is a duty "irresistibly imperative" on a dying man—the question is settled at once, and the editor's twenty lines are just twenty lines too many. If, however, that thing assumed should happen to be the very thing to be proved, his twenty lines are just as good as none at all.

On the other hand, nobody can deny that the effect of the practice is positively injurious, (upon our own minds,)—confusing our ideas of right and wrong—on the interests of the truth and on the dignity of the denomination) unless it can be sustained by some such proof of imperative obligation. In the very name number of the Register from which the above is extracted, we find the editor battling the "Pedos," who open joyously upon such rare instances, as indicative of the "camel-swallowing" propensity of Baptists—and persuade themselves and the people that while we strain at every gnat of ritual observance, we can bolt the most monstrous practical absurdities, at a mouthful. The sum of the editor's reply to the N. Y. Commercial is, that cold water bathing is exceedingly beneficial to invalids "in most instances"—and that "it would be cruel to deny [the patient] the privilege on which his heart was fixed, when his anxiety and distress from a refusal would be altogether more perilous than half a dozen immersions." Why not say half a hundred? While one is in the way of assumption, it is well to do it up largely enough to make a powerful argument. But admit all that is asked, and still, "cases of injury are," though "rarely, to be found." "But," says the Register, "would the consideration of a few days existence, to one on the border of the grave, . . . weigh anything in the mind of a Christian 'against the performance' of a duty divinely enjoined? We answer; extend your hypothesis a little,—suppose his physician should decide that immersion would probably destroy the last hope of life; otherwise, the patient might recover his health entirely,—would the consideration of a few days of existence weigh anything in his mind against the 'prompt observance of an imperative duty, which should he now neglect it, he might never have the opportunity to perform? Of course not; the Register must see this length or nothing. And this length, with him, go we,—if, as we said before, to be baptized is the duty of a dying man.

The instance under consideration is evidently a case of weak conscience. The man wanted light, not water. If

his trouble arose from past neglect, that could neither be obliterated nor expiated by present obedience. There was no remedy for that but a baptism of "precious blood"—while actual obedience to this ritual injunction was rationally precluded by his circumstances. Pedoism, in its fecundity of infinitesimal evils against our beautiful ordinance, is wont to demand "would God require an observance which could not under all circumstances be performed? What would you do with a man, who, on his death-bed, should be converted and ask to be baptized?" Now perhaps brother Beebe would say, "baptize him—it won't hurt him; or, though in 'rare' cases it might kill him, 'in most instances' it would do him good." But we apprehend that this is a position, which he would find it hard to maintain. We think the appropriate and all-sufficient answer to be, that the same objection is as powerful against all ceremonial injunctions as against this. That God commands no impossibilities. That ritual commandments are for those who are in a condition to observe them. It may become Pedobaptists, to attach superstitious ideas to this ordinance, in the absence of rational ones—but it does not look well in a Baptist, who is the farthest of all men from deeming it essential to salvation, in any mysterious sense.

But some one may ask, what course would you adopt, in circumstances similar to those under consideration, were you a Baptist minister? Would you "refuse the privilege desired"—and "suffer the little remnant of life to be tortured by the anguish of a reproving conscience?" We answer—in the first place, we should teach the man better. We should tell him that his desire to obey the commandments of the Lord was a most comforting indication that his heart was right in the sight of God. But that it was not prudent for him to be baptized at that time, and that under the circumstances, it was certainly not required. That God, who could read the heart, would in such cases take the will for the deed, and accept the motive, as of more importance than the act itself. We should very naturally refer him to the case of the dying thief, and of David, whom God rewarded for the intention to build a temple to His praise, although he died without consummating the design. Unless the piety of the patient were of the most ignorant cast, we should probably succeed in our attempt to quiet the "anguish of his conscience"—but failing that—if the doctor should give an opinion that "this anxiety and distress would be altogether more perilous than half a dozen immersions"—we might be prevailed on to administer the ordinance (in a manner the least calculated to attract public attention,) and then, we should lay the responsibility at the door of medicine and not of theology, and make the least possible flourish about it, in the newspapers. We think we have the right of this, and desire that the extensive influence of the Register may be with us; but if we cannot be gratified thus far, we could wish that our own might be correct, as far as it goes, and should be happy to hear again on the subject, either from the editor or his correspondents.

## Catholic Convocation.

It is said that a convocation of a great number of Catholic Bishops is to be held in Rome in July next. The bishops of Mexico and Philadelphia sailed for Europe in the Cambria, on the 1st inst. Perhaps "the troubles of the Pope" may have originated this meeting, for it appears by the best accounts from Rome, that the old gentleman is in a "peck of troubles."

"When Napoleon fell, the Roman treasury was not a cent in debt; now its indebtedness amounts to \$65,000,000. For many years past the revenue has fallen short of the expenses about \$1,000,000 per annum. In the first year of the present Pope's reign, the taxes amounted to about \$10,000,000. Owing to the immense number of beggars, privileged classes of the people, and privileged lands, the weight of those taxes fell upon a small portion of the population, and in the total absence of industry, commerce, and profitable agriculture, the collection of them was very difficult and distressing. Now the Government has nearly doubled its exactions, and how the people must reel under them it is not difficult to imagine, especially when we consider the enormous difference between this country and the states of the Church, in the value of money and the price of labor."

This state of things has produced on the part of the people a general dissatisfaction throughout the Pope's dominions, and there are at this moment thousands of Italians who are ready to throw off all allegiance to the papal yoke. The introduction of Bibles and protestant books is helping along this state of feeling. Thousands of copies of the scriptures, says Dr. Baird, are now annually introduced into that country, and readily find purchasers and readers. The Pope cannot prevent this, as the police of Italy is not amenable to him, except within his own little kingdom. It is stated that the Duke of Lucca, one of the states of Italy, is a sincere Protestant, and that he will not allow the protestant religion to be persecuted within his dominions.

That part of Italy known as the "Pope's dominions," is, if our memory serves us, about 100 miles in length, and about 80 in breadth; this tract of country is "the only one in Christendom," says Dr. Baird, "which is entirely in the hands of ecclesiastics; and yet if there be a government on earth which is imbecile, incapable and oppressive, it is that of the Pope. Nothing flourishes in his dominions save beggary. The very face of nature, both south and north of the Eternal City, bears the visible impress of the curse of the Almighty. And everywhere throughout the papal dominion, commerce and trade stagnate, the people groan under intolerable burdens, and ignorance and poverty prevail among the lower classes."

No wonder that the people are getting tired of such a state of things; and no wonder that the Pope begins to discover his sinking condition. It was in view of these, and other facts, doubtless, that he issued orders for the Convocation of Bishops in Italy. A crisis is evidently approaching, and unless the assembled wisdom of the bishops shall devise some plan to sustain his inflexible hold upon a few years longer, he will soon become "a broken merchant," and instead of receiving homage and honors as head of the universal church, he will be loaded with the curses and contempt of an outraged and down-trodden people. Popery is evidently in its dotage.

DR. WAYLAND AND FULLER.—The great discussion on slavery, between these two gentlemen, which has occupied so large a share of the religious papers for a few months past, is published in pamphlet form by Lewis Colby, New York, price 37.12 cts. The pamphlet contains a long letter from Dr. Wayland, in which the positions of Dr. Fuller are reviewed. This letter had not been published in the papers, but appeared originally in the pamphlet. A copyright has been secured by the publisher, from which it might be inferred that he did not wish this letter to be published in the papers that have already printed the preceding correspondence; but as both the Reflector and Watchman have published it, we suppose it has by this time become public property, and we shall give the principal part of it to our readers next week. It is too lengthy to publish entire.

## Changing Names.

We have a most inveterate antipathy against the practice of changing names, for there is something that looks either suspicious or exceedingly vain about it. A rogue will change his name as often as it may suit his convenience, or as the circumstances of the case may seem to require; but there is no occasion for an honest man to imitate him—his name, whatever it may be, will answer all practical purposes, if he is careful to make himself respected by his department through life—if he neglects this, a name, however beautiful it may sound, will be of but little avail.

It is, doubtless, known to most of our readers, that a Committee of the New York Historical Society, appointed for the purpose, have presented a Report to the Society, accompanied by a set of resolutions, wherein they advocate the importance and necessity of changing the name of the United States of America, to something more poetical, or more convenient. They object to the simple name "United States" because it is awkward, vague, ungraceful, and because there are other "United States" in America, and in order to remove all these difficulties they propose that our national cognomen shall be changed to the euphonious name—ALLEGANIA; which, they say, can easily be abbreviated to ALGANIA. This name they think indicates strength, inasmuch as it is borrowed from Allegany, the well known ridge that separates us from the Valley of the Mississippi and the great West. But our western neighbors may object to this title, inasmuch as their own mountains are higher, more central and rocky, and consequently better qualified every way to give a name to the whole country. But then there is nothing poetical in that rough name—"Rocky Mountains;" It would do for a national name, any how.

We would ask the New York Historical Society, and all those who advocate their plan of changing our nation's name, (for we perceive there are those who are pleased with the idea,) what good will result from the proposed change, were it to be carried into effect? Shall we be any wiser, richer or better for it? Will other nations respect us the more for it? Will any good whatever be derived from it? None that we can conceive of except that the proposed name is shorter. The argument that there are united states in South America, amounts to nothing in our estimation, for they have never been designated by that title, and never will be, for we have taken the name ourselves; and if, in the course of their frequent political revolutions, they should become confederated states, and wish to make themselves known to the world by some new name, they would never dream of borrowing ours.

For ourselves, we are so old fashioned, that we should feel quite reluctant to part with the old and familiar title "United States of America." It has answered very well for more than half a century, and we trust it will be held sacred for centuries to come. A change of name would in a great measure break up many of our existing relations. It would be necessary to recoin all the money that has been issued from our mints, and the idea of a union of states would, necessarily, be entirely lost of the question, on the new issues. The word Allegania carries no idea of union with it; consequently the early impressions which the spread eagle and the words "United States of America," that surround him on all our coins, are calculated to produce, would be lost to the rising generation. But without extending this article, (which by the way would not have been written had we not seen in several of our exchanges an approving notice of the contemplated change) we would suggest to the New York Historical Society the propriety of confining their labors to matters of history, rather than attempting to bring about any changes in our history.

"Will the editor of the Christian Secretary inform us on what authority he classes Baron Stow and Dr. Pattison as advocates of the late decision of the Boston Board. We have understood that Baron Stow opposed the decision that the Board would not appoint a slaveholder, as a violation of the constitution—and that Dr. Pattison did not vote on the question, being too unwell to attend, and disapproved of the decision. Has not the editor of the Secretary substituted conjecture for fact. Drs. Wayland and Sears also disapprove of the decision."—*Rel. Herald.*

It was stated at the time the decision was made that the vote was unanimous; consequently all the members of the Acting Board were understood to be in the vote, and in mentioning the names of Dr. Pattison, Baron Stow and some others, we did it because their names were familiar to the denomination. It is due to Dr. Pattison, however, to say that he was not present at the meeting when the document was adopted, having been confined to his house for several weeks by illness—a circumstance that escaped our attention. From a conversation with Dr. P. the present week, we learn that he was in favor of a fraternal correspondence with the leading ministers at the South before acting finally on the question. We know nothing of Wayland's and Sears' opinions on this question, but from what Dr. Wayland has lately said on the subject of Slavery, we think we have a right to infer that he does not sympathize with the Herald.

Having answered the question of the editor of the Herald, we beg leave to ask him on what authority he states that Baron Stow opposed the decision? If the vote was unanimous, how could any member present oppose it? Not by his vote, certainly.

## Death of the Rev. Dr. Milnor.

A brief paragraph in our last, announced the death of the Rev. Dr. Milnor, after an illness of five minutes. Dr. M. was widely known, as an esteemed minister of the Episcopal Church. He was a Vice President of the American Tract and Bible Societies, and was distinguished by his devotion to the cause of Christian benevolence wherever he could make himself useful. The death of such a man is felt and regretted by good men of whatever name or sect. A slip from the Tract Society's rooms in reference to this melancholy event has been sent us for publication, which we give below.

At a special meeting of the Executive Committee of the American Tract Society, April 10, occasioned by this heart-rending event, the following minute was proposed by the Rev. Dr. Knox, and unanimously adopted, viz:—"Resolved, That this Committee record with deep and painful emotion the death, on the evening of Tuesday, the 8th inst., of their late Chairman, the Rev. JAMES MILNOR, D.D.; and that whilst the whole community, in whose heart he is embalmed, has reason to mourn the removal of one of its most useful members and brightest ornaments, a man of God, associated with every benevolent and good work, the American Tract Society is called by this dispensation of Divine Providence, to which they desire submissively to bow, to lament the loss of services extending through its entire existence, and which, under God, have eminently contributed to its success and usefulness."

"With the whole history of the American Tract Society, Dr. MILNOR is identified. Over the Convention by which it was formed he presided; and during the twenty years of its existence he has officiated as the Chairman of its Executive and Publishing Committees; at all times, notwithstanding his many avocations, bestowing upon the interests of the institution an unwearied, a prompt and zealous attention. In connection with the Publishing Committee, especially, his labors have been incessant and indefatigable; and his wisdom, piety, self-denying industry, enlarged and catholic spirit, and uniformly kind and courteous bearing, have left impressions of respect and love on the hearts of his colleagues deep, enduring and ineffaceable.

"Dr. MILNOR's mental endowments, in their singularly happy combination, his exemplary piety, purity of life, benevolence, charity and usefulness, had invested him with a wide spread and constantly growing influence and weight of character which is the lot of very few even to attain. His praise is in all the churches; and perhaps no other man at the present time could have been taken from us more universally and deeply lamented. 'A prince and a great man is fallen in Israel!'

"Resolved, That in the manner of the removal of our revered friend we recognize with gratitude the goodness of God's providence. Prepared as he habitually was, through Divine grace, for his change, he was permitted, on the last day of his life which he spent on earth, to inculcate in his accustomed place the great obligations of christianity, of benevolence and charity, and afterwards to minister the words of grace and consolation to the aged poor; and on the day, and almost to the hour, of his departure, to be employed in pastoral services, and the promotion of his loved objects of christian benevolence. He passed with scarce a struggle, or an interval from his labor to his reward."

"Resolved, That this Committee mingle their christian sympathies with the sorrows of the bereaved church and afflicted family of their departed friend, and that the Secretary transmit a copy of these resolutions to the family of the deceased, and to the Vestry of St. George's church."

## The Rule and the Exception.

The London Watchman says that a lady was immersed in a large marble font, in the presence of a numerous congregation of both sexes, at a recent meeting of Christ Church Liverpool. After the ceremony and evening prayer had been closed, the Watchman adds:

"The Rev. Mr. F. Ould then preached from the 29th Deut. 9th to 13th verse. The Rev. gentleman remarked that the interesting ceremony in which they had been engaged might appear strange but it was only strange because it was unusual, and not because it was unorthodox. He then proceeded to quote the rubric, from which he said it was clear that dipping was the rule of the church, and sprinkling the exception allowed; perhaps because it was more convenient, and might be there was less danger to the health of the person baptized."

Here is a positive testimony from an Episcopal Clergyman that immersion is the prescribed rule of baptism in the English Church, and that sprinkling is the exception only. But what a miserable argument does he offer for practicing the exception instead of the rule; because it is more convenient. Why have not some of the strict constructionists, in the Episcopal church thought of this rule and set about reforming the abuse of it. They are remarkable conscientious about little matters, such as burning wax candles &c., but they appear to neglect the weightier "rules" of the Church. Our good brother of the Coleridge might perform an act of kindness to the Diocese of Connecticut, by stirring up the pure minds of his brethren in the ministry to this important subject.

The Christian Index says that "Mr. and Mrs. Davenport, missionaries to Siam, are slaveholders, and that Mr. Shuck will be one on the death of a relative." How happens it that these missionaries are slaveholders? If they had owned slaves when they were appointed, the Board would have known it; but they say that no application for appointment has been made by a slaveholder since their organization. If they are now the owners of slaves, they must have come into their possession "by the death of a relative." It will be time enough to accuse Bro. Shuck of the sin of slaveholding when "his relative" dies, if perchance, he should not happen to die first.

ALBANY.—We learn from the Baptist Register that one hundred and one had been added to the South Baptist Church in Albany previous to the 28th of March; eighty-eight of whom were by baptism, four restored, two by experience, and seven by letter. Others were to be baptized the next Sabbath. Mr. George Farr, for twenty years a Methodist preacher, was among the number added by baptism. He has since been ordained, and is now the settled pastor of the Baptist Church in Greenfield, Saratoga county.

"THE CHRISTIAN-BUTCHERING CHRISTIAN."—A communication from an able correspondent, who is well known not only in this country but in Europe, appears on the first page of this paper, some sentiments of which we cannot endorse. While we are uncompromising opposers of war, we are not prepared to say "If an intellectual and moral being fights at all, he must fight like a devil." There may be cases where even the learned author of the communication would find it necessary to fight. Suppose a gang of desperadoes should enter his house at night and undertake to murder his wife and children, would his principles prevent him from defending them, even at the hazard of incurring the title which he has placed at the head of his communication? We think not. Then if it is right for a man to defend his own family from the assassin, there may be other cases where self-defence is justifiable.

## Death of Rev. W. Geo. Miller.

A gentleman from Essex informs us that the Rev. Wm. G. Miller, the well known pastor of the Baptist Church in that place, died at the house of Mrs. Miller's father, near Brooklyn, L. I. on Sunday last. He left Essex but a few days previous to his death, in hope of benefiting his health by a change of residence. A more particular notice of his death may appear hereafter.

## Suicide of a Drunkard.

An awful suicide was committed in Danbury a week or two since, by a hater named Cone. He was found in the morning, dead in his workshop, sitting upright in a chair. A piece of opium as large as a walnut, was taken from his stomach. A paper was found in his possession filled with the most horrid and impious ravings. Among other things he charged God with bringing him to his untimely end; but before closing he says, "THIS IS THE CAUSE OF DRINK—ever since my last spree I have been in trouble, and cannot work."

"Drink" was the sole cause of his misery. "Drink" made him a self-murderer. It seems that there are men who are determined to fight their way through all opposition, down to a drunkard's grave. The unwearied efforts of the Washingtonians on one side—the miseries of a drunkard's life and the awful warnings of death by delirium tremens on the other appear to produce no effect on the minds of those who have "soured their consciences," not as with "a hot iron," but with something worse—LUX! When the conscience is thus seared, notwithstanding all the warnings they have received, and with a full knowledge of the fact that they are traveling with railroad speed to a drunkard's reward, they still cling to the poison as if deliberately determined to become their own murderers.

The second Baptist Church in Salem was recently fired by an incendiary, and badly injured. The damage, it is said, can not be repaired under \$2500.

Dr. Pattison has accepted the appointment of President of the Western Theological Seminary, and expects to be in Covington in about four weeks.

Mr. John Case of Canton, is authorized to act as agent for the Secretary. Subscribers in that town will please make their payments to him, and those wishing to become subscribers can do so, by handing him their names.

## The Chalmers of Switzerland.

We are pleased to be able to inform our readers that a volume entitled "Vital Christianity, or Essays and Discourses on the Religions of Man and the Religion of God," by Alexander Vinet, D.D. Professor of Theology in Lausanne, Switzerland, translated from an Introduction and Notes, by Rev. R. Turnbull of Boston, is about to appear from the press of Gould, Kendall & Lincoln. Vinet has been pronounced by Dr. Merle D'Aubigne, Dr. Baird and others, the Chalmers of Switzerland. The able and interesting correspondent of the New York Observer, M. G. de Polignac, speaks of him as "naturally profound and lofty," and one of our own brethren, distinguished equally for his taste and judgment, Dr. William R. Williams of N. York, says that he is equally distinguished for "his searching analysis and flowing eloquence." He has many of the qualities of John Foster, with more ease and beauty of expression. His discourses are thoroughly evangelical, and are well adapted to meet the pretensions of Socialism, Parkerism and Infidelity. Brother Turnbull, we understand, has spent much time upon the translation, and the enterprising publishers will bring it out in beautiful style. We predict for it an extensive sale.

THE COTTAGE POLYGLOTT TESTAMENT, is a beautifully executed work, edited by Rev. Dr. Patton, who superintended the American edition of the well known Cottage Bible. This consists of so much of that work, as pertains to the New Testament, abridged in some parts, but enlarged in others. There can be but one opinion, as to the intrinsic value of this book. For the Bible class, the closet, the centre-table and the pew, there is nothing which we know, that can possibly answer as a substitute for the Cottage Polyglott Testament. Sumner & Goodman, the publishers, (corner of Main and Asylum sts.) have done credit to themselves and the whole book trade of Hartford, by the exquisite style in which they have issued the work, and it cannot but be destined to extensive sale.

THINGS NEW AND OLD.—A volume of "Sermons to divers notable fools and asses"—is a queer book just received by Robins & Smith, from Portland. We have not yet read the book, and cannot say whether or not the author is qualified to edify his chosen congregation—but we have nothing in saying (at least) that the lovers of oddity will find it here.

## WEBSTER'S ELEMENTARY SPELLING BOOK.

Messrs. Geo. F. Cooley & Brother, New York, have just published a neat and tidy looking edition of Webster's Spelling Book, with upwards of one hundred and sixty Pictorial Illustrations. The "Illustrations" are placed at the head of each page, and in their design and execution, are admirably calculated to attract the attention of the young beginner, and to incite a thirst for study—in other respects it is an accurate copy of Webster. It is decidedly superior to the ordinary editions of his Spelling Book, for which the publishers deserve the thanks of the public. For sale by Belknap & Hamersley.

THE DEVOTIONAL BIBLE, No. 3, with a beautiful line engraving of Hagar and Ishmael, is received by Mr. J. Farnham, 68 Front-st., sole agent for this city.

WATER CURE JOURNAL, No. 6; Joel Shaw, M. D. editor; for sale at Huntington's news office.

DEATH OF REV. P. D. GILLETTE.—The Rev. Philander D. Gillette died at Fairport, Chemung Co. N. Y., on the 29th ult., after a short illness, in the 50th year of his age. The Rev. H. D. Gillette died at Mobile, Ala., a month or two since. One was the eldest and the other the youngest brother of Rev. A. D. Gillette of Philadelphia.

## Selected Summary.

## Items from the N. Y. Telegraph.

RELIGION AMONG THE MINERS OF WISCONSIN.—Thousands of men, composed chiefly of adventurers from every land, and combining all the elements of social depravity, have recently afforded gratifying illustrations of the transforming power of the Gospel. Under the labors of Missionaries sent out by the Am. Home Miss. Society, great changes have taken place. One of these laborers, on his way found his audience composed of persons from England, Scotland, Ireland, France, Switzerland, Germany, Norway, Poland, N. Brunswick, Canada, besides the representatives of each of the New England, the Western, and several of the Middle States. A revival of religion at Mineral Point has recently gathered some 50 of this class of persons into the ark of safety; and a number nearly as large have been added to the household of faith at New Diggings.

RELIGION IN MISSOURI.—According to the State Census taken in 1844, there are in Missouri 511,937 persons of whom only 168,248 can read and write. Eastern language has done less for this than for other Western States; but a gradual change is going on. The American Home Missionary Society alone had there, last year, 21 Missionaries; and the emigration recently is said to be more generally than heretofore from the Eastern States.

NEW MISSION TO SOUTH AFRICA.—The converted Spanish monk, Signor Ramon Monsalvate, is about to proceed as a missionary to South America under the auspices of the Foreign Evangelical Society of this city. The beginning of the good work for South America is worthy of congratulation; and the excellent character and spirit of the missionary, as well as his adaptability to the work, inspire the hope that it will be eminently successful.

NEW MISSION IN AFRICA.—The English Church Missionary Society have lately begun a new mission in Senegal, Africa. The mission is quite large, and appears to have been begun with spirit. One of the missionaries is a Yoruba tribe, who, when a boy, was stolen and sold into slavery. While in his passage, the slave was captured by an English cruiser, and he carried to Sierra Leone, and to England, educated, called to the ministry, and ordained by the Bishop of London.

ANOTHER NEW MISSION.—The Christian Herald says that a Missionary Society has been organized among the emancipated negroes of Jamaica, (West Indies,) and they have already sent a Mr. Waddle, a colored preacher of Montserrat, to the shores of Western Africa, to preach the word of God at their expense, in their fatherland.

FATHER MATTHEW says in a recent letter, "Our sacred cause is steadily progressing, notwithstanding the terrible losses of millions of teetotalers, and the proportion of teetotalers is not one in five hundred. The whole of the next generation are being educated in the strictest habits of temperance; and, in a few years, drunkenness will be a thing passed away, never to return."

MISSIONARIES FROM CHINA.—The Rev. Dr. Abel, who arrived at New York, in 78 days from Macao, the shortest passage ever made between the two ports. He returned in very feeble health, though with a soul full of enthusiasm and animation in reference to Missions for China, which, it is hoped, he may be able to impart to others.

RESIDENCE OF HENRY MARTIN.—A few moments' walk from Saratoga, says a writer in the Baptist Missionary Magazine, "leads you to a pagoda, the former residence of Henry Martin. It was vaulted roof was then an elegant structure, from its original destination, as often to receive the voice of prayer and the songs of praise; and Martin triumphantly rejoiced that the place where once dwelt the devil, was now become a Christian altar. It is now a dwelling, obtained possession of the pagoda; it is now a dwelling, splendid banian tree, the circumference of which I found to be 234 paces, where Martin was wont to spend hours in prayer and meditation, is transformed into a carpenter's shop, for the manufacture of gin barrels! Inexpensive as an exotic vine in Bengal, and only recently introduced, but spreading with fearful rapidity."

TEMPERANCE AND THE SABBATH.—Our effort is now making in English Sabbath, to prevent the sale of an act was passed at the last Parliament of London on the Lord's day, such that the inhabitants of provinces and of the nobility, who effort for temperance, but who are engaged in this movement.

LEARNED TESTIMONY TO THE NORTH AMERICAN REVIEW, evidence learning, in an article on the gentings, says:

"We should be unfaithful equal principles and feelings, not distinct of fact, the genuineness and Scriptures, estimated on the broad advanced in support of any other over. In simple justice, then, records of our faith cannot so much the whole body of classical literature as spurious."

CONSTANTINOPLE.—The new P. and, who formerly appeared friends, since his preference requiring each priest to see to it that the parish comes to the confession and least once a year.

## From the Journal of Commerce.

## The Disaster on the

There is reason to apprehend a tion of life from the accident Tuesday evening last, than was bodies carried up to Albany in the identified as those of Wm. Davis, vis, two Misses Woods, sisters of Albany; Miss Briggs and Mr. Sp. George M. Coffin, of Troy. Besides six other bodies have been recovered. We regret to add that the following missing, and it is feared they are also of this city, aged six years; Mrs. Parker, of Albany; Mrs. Lambert, and Mrs. py to learn that R. L. Wyckoff, of Kings County, has arrived.

The names of G. Lough and J. omitted by mistake from the list of Mrs. Starbuck of Troy and M. ton who were reported lost, we are safe.

## From the Albany Atlas.

Hudson, Wednesday. The bow of the Swallow is out of water, while the stern is out, and is entirely under water. The ward of the wheels.

As to the number of lives lost, he formed, but all accounts agree fearful beyond description. There gers on board, and Capt. Critch came on board the Rochester, and The night was very dark and tem less confined the ladies to the cabin when the stern of the boat shall be more than realized. My certainly as many as 50 persons die portion of their ladies.

THE EXPRESS TONNAGE BOARD. The Rochester, Carried to Athens and Hic

Total, The Swallow was purchased and New York Steamboat Com ring the last winter who was thoroly impaired in every respect. She in excellent condition. To her owners, as she was not insu \$30,000.

## From the Pittsburg (Pa.)

Tremendous Conflagration in of the City in ruins.—From destroyed.

It is our painful duty to record fires that ever devastated any great portion of our busy and populous houses have been destroyed. The conflagration, than have been seen that have ever occurred in the

Those acquainted with the plan the extent of the terrible calamity, we state that nearly all that portion from Ferry street up the Monongah and thence to the head of the city, (Kennington,) has been destroyed up Market st. as far as the south Wood st, as far as the south side boundaries of the burnt district. From Water st. up Ferry to 3d st. Church was saved, up 3d to 5th st. and thence down Smithfield up Fourth st. to Ross st., and up Popowen; including, as we have twenty squares, and comprising dreds houses, many of the wareh immense value—they were groce mission houses, and their springs laid in.

The fire originated in a frame belonging to Wm. Dull, near Ferry streets. The wind was blowing west, and owing to its variate Wood street farther than it others. It was discovered about 12 o'clock till five in the afternoon 9 o'clock, P. M., the engines Wood street.

We can give no adequate idea vades our stricken community. There is abundant reason for lives were lost. There are many ed, and burnt and wounded—but ted. One woman is certainly old man tottering along with the face badly burned. The loss of learned in the awful conflict with

The following are the principal factories, and offices that were d. Globe Cotton Factory, corner of N. Navigation Insurance Office and 2d.

Firemen's Insurance Office, corner of Pittsburg, 4th between Office of Daily Chronicle, 4th and Job Printing Office of J. B. Wood and Wood.

Merchant's Hotel, corner of 3d and A



244 Main, corner Church street, Hartford.

MORE NEW GOODS.

FRESH ARRIVAL OF 250 PACKAGES OF DRY GOODS.

A. G. CATLIN &amp; CO.

WOULD respectfully inform the trading community of Hartford and the County generally, that in addition to their former new and most desirable stock of Dry Goods in the State, they will receive during the coming week,

Two Hundred and Fifty Packages

new and desirable Dry Goods, which were bought with great care and at the lowest prices, and are now on hand.

We flatter ourselves that our stock of Fashionable Dry Goods is the cheapest stock in the State, by 20 or 25 per cent.

We will sell you a silk for 75 cts. as good as you can buy elsewhere for \$1.00 per yard.

ALSO—Bombazines, which are manufactured by the most celebrated manufacturers in Paris, and are four inches wider than common goods, we will sell for the very low price of \$1.00 per yard, and warranted as good as can be bought in the State for 1.75 or 2.00 per yard; thus you see, by calling on us, you can make a great saving.

GENTLEMEN, if you wish a suit of Clothes, we can save you 50 per cent. in buying them, for we pledge ourselves to sell a better Broadcloth for 2.00 per yard than can be bought at any other establishment in the State. Cassimeres and Vestings, also, to be sold equally cheap.

244 Main, corner of Church street.

A. G. CATLIN &amp; Co.

## Notice.

The next quarterly meeting of the Baptist Ministerial Conference of New London County and vicinity will be held at the residence of Rev. J. B. Blair, at New London, on the third Tuesday in April, 1845. The Board of the Bible and Missionary Societies of the County and vicinity will meet at the same time and place.

P. G. WRIGHTMAN, Clerk.

Waterford, March 28th, 1845.

## Cloth Store.

CATLIN,

Has just opened in his Cloth Room over his fancy dry goods store, a large assortment of Cloth which were all bought at Auction in New York. Comprising a complete assortment from common to the very best quality imported. They will be sold at Retail, at the lowest wholesale prices. Persons who wish to save from 2 to 6 Dollars in a suit of clothes, will do well to look at these cloth's before purchasing elsewhere.

ALSO, Cassimeres, Sattinets, and Goods for Summer Clothing.

Hartford April 4, 1845. 3w4

## Live Geese Feathers.

CATLIN,

Has received a large lot of Northern Country Feathers, pure, sweet, clean and full of down, warranted the very best quality, selling at 42 cents a lb. in any quantity, and an other parcel not so good, but what are mostly sold as the best quality, selling at 34 cts. a lb.

Hartford April 4, 1845. 3w4

## Staple and Fancy Dry Goods.

CATLIN,

Has just received one of the largest and best assortments of English, French and American dry goods ever offered in this State. They were all purchased with cash and mostly at Auction, in New York, and can be offered and sold for cash only, much less than they can be purchased at any other store in the State.

Hartford April 4, 1845. 3w4

## CRIDEN'S CONDENSED CONCORDANCE.

A COMPLETE CONCORDANCE TO THE HOLY SCRIPTURES. By ALEXANDER CRIDEN, M. A.—A new and condensed edition, with an introduction by the Rev. David King, LL. D.

The Condensed Concordance now offered to the public is not the result of a process by which the original is distilled of that which constituted its excellence, but is a full and fair copy of all that is valuable in Cruden as a Concordance. The principal variation from the original consists in the exclusion of the Bible Dictionary, which has long been an incumbrance to the larger work, and the accuracy and value of which has been depreciated by works of later date, containing recent discoveries, facts, and opinions, unknown to Cruden. The condensation of the quotations of Scripture, arranged under their most obvious heads, while it diminishes the bulk of the work, greatly facilitates the finding of any required passage.

Ministers and Students in theology will gladly avail themselves of an indispensable book of reference, furnished in a style of so much beauty and compactness, and at so low a price.

To the Sabbath School Teacher a good Concordance is as necessary as to the Pastor; for while it enables him to make a thorough examination of the Bible, it affords him the means of selecting from all the texts bearing on the subject of instruction before his class, which is certainly preferable to confining himself to the few presented in other books which he may use.

The publishers are confident that for accuracy it will bear comparison with any other book of the kind heretofore published, and the extremely low price at which it is offered, induces them to believe that it will receive a liberal patronage.

Price \$1.25 in strong boards—\$1.50 in sheep.

GOLD, KENDALL & LINCOLN, Publishers, Boston, and for sale by ROBINS & SMITH, Hartford.

March 28. 3w3

## The Psalmist.

A NEW COLLECTION OF HYMNS, for the use of Baptist churches, by Rev. BARON STOW and Rev. S. F. SHUTE, assisted by WILLIAM R. WILLIAMS, of New York; GEORGE B. INE, of New York; WILLIAM T. VANDERKAM, of New York; JAMES B. TAYLOR, of Virginia; J. L. DEAN, of Alabama; W. L. BRANTLEY, of South Carolina; R. B. C. HOWELL, of Tennessee; and SAMUEL W. LYNN, of Ohio.

The publishers would inform all interested, that this work has become the book of the Baptist denomination of our country, having been introduced into every State in the Union and the British provinces—and within eight months from its first publication, over fifty thousand copies have been issued. As a collection of Hymns it stands unrivalled. Testimonials from Associations, Pastors and individuals have been received from all parts, and it is confidently commended to the attention of the churches. Pastors, churches or committees, wishing to examine the work, can be supplied with a copy gratis, by applying to the publishers, or any of their agents.

The following from the *Massachusetts Association of Ohio*, is but a sample of the many commendations from other Associations, and will present the principal points desired in a book of this kind:

"The Committee appointed to report upon a Hymn Book, have attended to the duty assigned them, and report the following as their views. For several reasons, the Committee recommend to the attention of the churches the new work called 'The Psalmist' as worthy of special patronage. 1. It is exceedingly desirable that our whole denomination should use in the praise of the sanctuary the same psalms, hymns, and spiritual songs. To secure uniformity, we prefer 'The Psalmist,' because it is strictly, and from the foundation, designed for the use of Baptist churches—and is not surpassed by any Hymn Book in the world—and the proprietorship is wholly Baptist, by which the greatest facility is afforded for its introduction to the churches, and the perpetuity of its publication. 2. It has been prepared with the greatest care. In no instance has a Hymn Book gone through so thorough a revision, and the influence which is rationally exerted in its favor by the Committee of revision,—by the known qualifications of the editors, by the popularity of the Boston publishers, and by the fact that it is connected with the series of the Am. Baptist Society,—will necessarily give it an ultimate circulation greater than that of any other similar work in the churches. 3. It is a book of very superior merit, and probably will not need any important emendation for a long period to come. The Committee therefore recommend to the churches the adoption of this work, as well calculated to elevate the taste and the devotion of the denomination.

All of which is respectfully submitted,

S. W. LYNN, Chairman.

Published by GOLD, KENDALL & LINCOLN, Boston, for sale by Lewis Colby, New York; Bennett, Backus & Hawley, Utica; Robins & Smith, Hartford; and the American Baptist Publication Society, Philadelphia.

ROBINS & SMITH

3mow 53 March 7

## BURR &amp; SMITH,

Book and Job Printers, 184½ Main st.

## Annual meeting of the Board.

The thirty-first annual meeting of the Board of Managers of the General Convention of the Baptist Denomination in the United States, will be held in the meeting-house of the First Baptist Church, Providence, R. I., on Wednesday, April 30th, at 10 o'clock, A. M. The Rev. GEORGE B. INE, of Philadelphia, is expected to preach the annual discourse before the Board; in case of his failure the Rev. GEORGE W. EATON, D. D., of Hamilton, N. Y.

Boston, Feb. 12, 1845. BARON STOW, Sec'y.

## NEW AND RICH GOODS.

JUST opened, some very Rich Dry Goods at D. GAY'S, No. 3, State Street, Springfield (the old stand for cheap goods) a large assortment of Spring and Summer Goods, purchased at the New York auctions for a low price, and will be sold at a great bargain. Among which, are Cassimeres, Sattinets, Silk and Broadcloth, &c., &c. ALSO—A large lot of 4-4 Irish Linens, 12-4 Linen Sheetings, Table Diapers, Napkins, Doilies and Imperial Quilts. Cloths, Cassimeres, Sattinets and Vestings, for Gent's and Boys' wear, at great bargains.

ALSO—Cases and Bales Brown and Bleached Goods, for 6 to 12 cts. per yd.—cheapest in town.

ALSO—3000 lbs. Best Live Geese Feathers, as low as can be bought in the State.

5000 yds. Prints, 6, 8, 10, 12 1/2 cts. new patterns and fast colors; together with Hosiery, Gloves, Laces, Muslins, Hdk's, Embroideries, Needles, Pins, &c., &c., as cheap as the market.

PLEASE take down the name and No., D. GAY, 3 State St., and no person shall go away disappointed.

## THE BAPTIST LIBRARY.

Westhill, Greene Co., N. Y. 1845. LEVI L. HILL, Object.

It is our object, 1. To restore old works of great value, to a place in our living literature; at the same time that we avail ourselves of the labors of American and European authors who are yet in the field.

2. To collect and embody that portion of our literature which exists in a detached form.

3. To bring together a complete Baptist Library, in the best and cheapest manner.

"Multum in parvo,"—much in a little—and, we may add, to do much for a little, is our motto. This object is secured by adopting the form of reprints, instead of the duodecimo form. We thereby effect a saving of about ninety per cent. That is, for every dollar's worth of books inserted in the Library, we charge only about ten cents! (See the table below.)

Besides, this estimate does not include the fact that the great majority of standard Baptist works are out of print, and are, consequently, scarcely to be purchased at any price. For example, that extraordinary treatise, *Westlake's General View of Baptism*, and that masterly production, *Pedobaptism Examined*, (except a small abridgement of the latter,) were never published in this country until they appeared in the Baptist Library.

Relative Cost. Having now before us the cheapest copies in market of the works of which the Baptist Library is a reprint, we shall proceed to detail their cost in both forms.

Please read the annexed statement.

TABULAR VIEW.

	Usual	Library
Westlake's General View of Baptism, \$1.00	\$1.00	\$0.07
Wilson's Scripture Manual, and Miscellany, 25	25	5
Booth's Vindication of the Baptists, and		
Biographies, 1.00	1.00	11
Sackus' History of the Baptists, 1.00	1.00	18
The Watery War, 25	25	9
Pengelly's Scripture Guide to Baptism, 37	37	8
Fuller on Communion, 1.00	1.00	19
29 Biographies of Eminent Baptists, 1.25	1.25	6
Bunyan's Pilgrimage Examined, 9.50	9.50	45
Dr. Cox's Reply to Dwight, 25	25	2
Bunyan's Grace Abounding, 50	50	17
Fuller's Lives of Baptists, 6	6	1
The Backslider, by Fuller, 6	6	1
Hall on the Ministry, 37	37	6
Hall's Address to Carey, 25	25	3
Hall on Modern Infidelity, 6	6	3
Commentary on Genesis, 1.00	1.00	25
Bunyan's Holy War, 1.00	1.00	25
Hall's Review of Foster, 25	25	6
The Gospel Worth of All Acceptation, 50	50	16
Peter and Beppington, 6	6	3
Foster on Decision, 75	75	12
Travels of True Godliness, 50	50	10
Help to Zion's Travelers, 50	50	24
Death of Legal Hope, 50	50	24
Come and Welcome to Jesus Christ, 62	62	15
Prof. Ripley's Review of Dr. Griffin on Com-		
munion, 25	25	5
Memorials of Rev. Robert Hall, 50	50	18
Fuller on Sandemanianism, 50	50	29
Memorials of Rev. Samuel Pearce, 50	50	13
Brantley on Circumcision, 6	6	2
Coval on the American and Foreign Bible		
Society, 12	12	3
Terms of Communion, 6	6	2

\$25.75 \$2.50

Thus, it will be seen, we furnish for three and a half, in one form, and for two dollars in another form, more than twenty dollars worth of books. We know not how, on the score of economy, a stronger argument could be adduced. Those who may decline patronizing the Library, in full view of such a demonstration of its unexampled cheapness, considering, as it is, with the evidently invaluable character of the works contained in it, would not be likely to do so, if one should risk from the devil.

Moreover, it is this apparent that this publication is just the thing for hard times, and for the poor, as well as the rich. In a word, we think it is a clear case, in view of the foregoing, that, to use the language of A. M. Beebe, Esq., Editor of the N. Y. Baptist Register, "The Baptist Library is the best and cheapest compilation of Baptist Books on the whole globe."

Volume 1 contains 500 pages, being 84 pages more than either of the other volumes. Those who wish it in a separate form, can be supplied by mail, at \$1.00 for a single copy, or at 75 cents per copy, while 4 or more copies are ordered to one Post Office. It will be neatly bound, in a printed cover, and contain a splendid copper-plate Portrait of Andrew Fuller. Postage 15 cents.

LOOK AT THIS! The cost of these three volumes in the periodical form was \$4.50. We now offer them, in paper binding, for less than one half, and in splendid cloth binding, with gilt backs, for \$1.00 less than the above. This great reduction is made for two reasons: 1. We print from Stereotype Plates, and thereby save type-setting. 2. We are determined to place the work within the reach of all. In doing this our profits will be small, but we shall depend on a large circulation. Please examine our Terms.

With a view of sending the work by mail, and to reduce the work to the lowest possible price, we have got out an edition in Paper Binding. The three volumes are divided into 6 parts, making over 200 pages to a part. The covers will be very thick, fancy paper, printed on the sides, and lettered on the backs. They will be stitched and trimmed, the same as any other volume, and will last a long time, with careful usage. Postage the same as on other periodicals.

Terms. I. In Paper Binding, 6 parts, \$2.00, or 3s and 8d per part. The paper and printing of the same quality as those in cloth binding. A set given gratis. Money sent through Post Masters will come free. No letter taken from the office, on which there is postage.

II. In precisely the same form, but on cheaper paper, \$1.50. Paper rather superior to this sheet. Eleven copies for \$15.00.

III. Beautifully bound in cloth, and gilt back, \$3.50. A liberal discount made to booksellers, Ministers, and others, who purchase by the quantity.

IV. No delivery will be made, by mail, without advance price. Current money expected.

\*Letters and other communications, should be addressed to L. L. HILL, WESTHILL, GREENE CO., N. Y.

L. COLBY, 122 Nassau street, New York, is our authorized agent for that city, from whom the work can be procured on the same terms as from us. Agents wanted for every part of the Union, to whom liberal terms will be given.

Jan. 31.

TEMPERANCE AND THE SABBATH IN ENGLAND.—A vigorous effort is now making in England, by the friends of the Sabbath, to prevent the sale of ardent spirits on that day. An act was passed at the last Parliament closing the dram-shops of London on the Lord's Day, and the effects are such that the inhabitants of provincial towns are petitioning for a general law to the same effect. Numbers of the bishops and of the nobility, who have hitherto made no effort for temperance, but who are friends of the Sabbath, are engaged in this movement.

LEARNED TESTIMONY TO THE BIBLE.—A writer in the *North American Review*, evidently a man of extensive learning, in an article on the genuineness of ancient writings, says: "We should be unfaithful equally to our convictions, principles and feelings, not distinctly to state, that in point of fact, the genuineness and integrity of the Christian Scriptures, estimated on the broad principle here laid down, are substantiated by conclusive, that which can be various, copious and evidence in a tenfold proportion more advanced in support of any other ancient writings whatsoever. In simple justice, then, the genuineness of these records of our faith cannot so much as be questioned, until the whole body of classical literature has been proved to be spurious."

CONSTANTINOPLE.—The new Patriarch of the Armenians, who formerly appeared friendly to the American Missionaries, has since his preferment, issued an order, requiring the bankers to withhold their patronage from such Armenians and others as are evangelical, and another order requiring each priest to see to it that every member of his parish comes to the confession and to the Lord's Supper, at least once a year.

From the *Journal of Commerce*, 11th.

The Disaster on the Hudson.

There is reason to apprehend a much greater destruction of life from the accident that befel the Swallow on Tuesday evening last, than was at first supposed. The bodies carried up to Albany in the John Mason have been identified as those of Wm. Davis, son of Nathaniel Davis, two Misses Woods, sisters of Dr. Wood, dentist, all of Albany; Mrs. Briggs and Mr. Spencer of Troy, and Mrs. George M. Coffin, of Troy. Besides these we learn that six other bodies have been recovered from the wreck.

We regret to add that the following named persons are still missing, and it is feared they are drowned; Gen. Mathers' son, of this city, aged six years; Mrs. Henry Walker, also of this city; Mrs. Parker, of Utica; Mrs. Conklin, of Albany; Mrs. Lambert, and Mrs. Colton. We are happy to learn that R. L. Wyckoff, Esq., member of Assembly for Kings County, has arrived safe at Albany.

The names of G. Lenghi and John W. Bowden, were omitted by mistake from the list of persons saved. Mrs. Starbuck of Troy and Mrs. French of Bennington, who were reported lost, we are happy to say are both safe.

From the *Albany Atlas* of Wednesday.

Hudson, Wednesday, 5 o'clock, A. M.

The bow of the Swallow is now hard up, about 30 feet out of water, while the stern is sunk in 25 or 30 feet deep, and is entirely under water. The boat parted directly forward of the wheels.

As to the number of lives lost, no correct estimate can be formed, but all accounts agree that the loss of life is fearful beyond description. There were about 300 passengers on board, and Capt. Crittenden says that about 90 came on board the Rochester, and ten on board the Express. The night was very dark and tempestuous, which doubtless confined the ladies to the cabin, and it is dredged that when the stern of the boat shall be raised our worst fears will be more than realized. My opinion is that there are certainly as many as 50 persons drowned, the largest proportion of them ladies.

PASSENGERS SAVED.

The Express took on board, 40  
The Rochester, 94  
Carried to Athens and Hudson, 70

Total, 204

The Swallow was purchased last summer by the Troy and New York Steamboat Company for \$24,000. During the last winter she was thoroughly repaired, and greatly improved in every respect. She was built in 1835, and was in excellent condition. The loss will be a heavy one to her owners, as she was not insured. She was valued at \$30,000.

From the *Pittsburg (Pa.) Post* of April 11.

Tremendous Conflagration in Pittsburg—20 squares of the City in ruins—From 1,000 to 1,200 houses destroyed.

It is our painful duty to record one of the most terrible fires that ever devastated any city on this continent. A great portion of our busy and populous town is in ruins. More houses have been destroyed by this single and horrible conflagration, than have been consumed by all the fires that have ever occurred in the city before.

Those acquainted with the plan of Pittsburg will realize the extent of the terrible calamity. We have suffered, when we state that nearly all that portion of the city extending from Ferry street up the Monongahela river to the city line, and thence to the head of the entire suburb called "Pittstown," (Kensington,) has been destroyed. The fire reached up Market st. as far as the south side of 3d st., and up Wood st., as far as the south side of Diamond alley. The boundaries of the burnt district may be thus described: From Water st. up Ferry to 3d st., (the old Presbyterian Church was saved,) up 3d to Wood; up Wood to Diamond alley, both sides; up Diamond alley to Smithfield st., and thence down Smithfield to Fourth st., both sides; up Fourth st. to Ross st., and from thence to the head of Pipetown; including, as we have estimated above, about twenty squares, and comprising from ten to twelve hundred houses, many of the warehouses contained goods of immense value—there were grocery, dry goods and commission houses, and their spring stocks had just been laid in.

The fire originated in a frame building over an ice house belonging to Wm. Diell, near the corner of Second and Ferry streets. The wind was blowing stiffly from the northwest, and owing to its variations, the fire extended up Wood street further than it would have done had it been steady. It was discovered about 13 o'clock, and was materially checked till five in the afternoon. Even while we write, at 9 o'clock, P. M., the engines are playing vigorously in Wood street.

We can give no adequate idea of the distress which pervades our stricken community.

There is abundant reason for thankfulness, that so few lives were lost. There are many rumors of men being killed, and burnt and wounded—but they are not authenticated. One woman is certainly burned, and we saw a poor old man tottering along with the help of two friends, his face badly burned. The loss of life, however, cannot be learned in the awful confusion which prevails.

The following are the principal public buildings, manufacturing, and offices that were destroyed:

Globe Cotton Factory, corner of Second and Ferry sts.

Fire Navigation Insurance Office, Market, between 2d and 3d.

Fireman's Insurance Office, corner Market and Third.

Bank of Pittsburg, 4th between Market and Wood.

Office of Daily Chronicle, do.

Job Printing Office of J. B. Butler, 3d between Market and Wood.

Merchant's Hotel, corner of 3d and Wood.

A. Kremer's Exchange office, do.

John and Sibbert's Exchange office, between 4th and Wood.

Wm. A. Hill's Exchange office, between 4th and Diamond.

R. & R. H. Patterson's Eagle and Bazaar Livery Stables, Diamond Alley and 4th street.

We are informed that two lives were lost at the fire yesterday. One was an old woman in the neighborhood of Grand and Third streets, who had no aid to remove her furniture, and she refused to leave her dwelling until it was too late to save her. The other that we heard of was a gentleman doing business in Wood street, but we hope it may be a mere report. We hear rumors of many lives being lost, but as none of the reports are authentic we refrain from giving them until we receive more reliable information.

\$500 DONATION FROM BAPTIST LADIES.—The ladies of the First Baptist Church, in Providence, Rhode Island, recently made the magnificent donation of \$500 to the American Tract Society, in aid of its colporteur operations. How beautiful is the catholic feature of this noble enterprise, which is thus eliciting the cheerful co-operation of all the evangelical branches of the Christian church.

A POST OFFICE CONSUMED.—The Iowa City Standard, of the 13th ult., says:

"On Sunday evening last, between the hours of 9 and 10 o'clock, the post office in this town was discovered to be on fire, and before the flames could be suppressed, nearly the whole contents were consumed. The origin of the fire is supposed to have been a candle snuff, carefully thrown among the papers on the floor.

It is a beautiful thought of Jean Paul's that man has but two minutes and a half to live—one to smile, one to sigh, and a half to love—for in the middle of this he dies! But the grave is not deep—it is the shining tread of an angel that seeks us. When the unknown hand throws the fatal dart at the end, then bows down his head, and the dart only lifts the crown of thorns from his wound.

Marriages.

In Ashford, on the 15th inst., by Rev. George Mixer, Mr. Palmer Southworth to Miss Diamana Arnold. Also by the same, Mr. Daniel S. Arnold to Miss Lovina Mixer, all of Ashford.

In New Haven on the 9th inst., Mr. Henry Guest to Miss Lucy Hine, both of Milford.

Deaths.

In East Windsor, on the 4th inst., Mrs. Elizabeth Kennedy, aged 100 years.

In Saybrook, on the 3d inst., Timothy Pratt, Esq. aged 78.

In Kent, Capt. Peter Pratt, aged 80.

In Monson, Mass., on the 3d inst., Mr. Eliza Tucker, aged 95 years and 2 months, formerly of North Brookfield—a revolutionary. On the 6th inst., Mrs. Lucy Pierce, widow of the late Mr. Josiah Pierce, aged 100 years and 4 weeks.

In Stanstead, Canada East, March 23d Mr. Zadoc Steele, in the 87th year of his age. Mr. Steele was a native of Tolland, Ct.—was actively engaged for more than three years in the war of the American Revolution—subsequently emigrated to Randolph, Vt., where he was captured by a party of Indians in the service of the enemy, and delivered up to them, as a prisoner of war, at Montpelier, as is particularly mentioned in the narrative of his life and sufferings, entitled "The Indian Captive."

Receipts for the week ending April 17.

A. S. Leach, 2.00; D. Grover, 25.00; A. Tilden, 2.00; Jeremiah Galloway, 1.75; E. H. Plant, 5.00; W. Drew, 2.00; F. Grew, 2.00.

Notice.

The annual meeting of the South Baptist Society for the choice of officers and other business proper to be transacted at said meeting, will be held at their Conference room on Monday Evening, April 21st, at 7 o'clock P. M.

ALBERT DAY  
MASON GROSS } Committee.  
STEPHEN PAGE

Hartford, April 14, 1845.

Sale of Slips in the South Baptist Church.

The slips in the South Baptist Meeting House will be rented at auction for one year, on Monday evening, April 23d, Sale to commence at 7 o'clock P. M.

ALBERT DAY  
MASON GROSS } Committee.  
STEPHEN PAGE

No. 244 Main Street.

GREAT ATTRACTION.

NEW STORE AND NEW GOODS.

A. G. CATLIN & CO. would inform the citizens of Hartford and the country generally, that they have taken the large and commodious store, corner of Main and Church streets, for the purpose of doing a general Wholesale and Retail Dry Goods Business; and we would have say that the sale of any kind will be resorted to in order to secure the sale of any article, but all who favor us with a call will be politely used and goods freely shown, with the assurance that the prices shall be at least 20 per cent, less than the same article can be bought at any other establishment in the State. We have just received and are now opening one of the largest and best selected stocks of FOREIGN AND DOMESTIC DRY GOODS.

ALSO, a general assortment of FRENCH, English and American Broadcloths and Cassimeres and Woollens of all kinds. Also, a general assortment of DRESS GOODS.

among which are some very



## Poetry.

For the Christian Secretary.

## The Place of Rest.

I sought it 'mid the glittering throng,  
Where mirth and pleasure held their sway,  
Where music swept her strains along—  
Where fashion's giddy sons obey  
The charmer's voice, and lightly tread  
The flowery paths of sin and pain,  
Nor heed the gathering clouds of dread;  
But there I sought for rest in vain.

In the world's wilderness of care,  
Where trials linger round the way,  
Temptations rose, and many a snare  
To lead unguarded feet astray,  
I found it not,—nor in the whirl  
Of active scenes, and busy life,  
Where jealousy would often stir,  
Her haughty lip, engendering strife.

When friendship makes her leafy bower,  
And love the roseate wreath entwines,  
And pure affection's holy power  
Sheds softness o'er the troubled mind,  
I sought it there,—the golden bowl  
Was broken soon, my vision fled,  
An aching void was in my soul,  
And all I prized on earth was dead.

Upon Ambition's lofty height,  
Where fame held out her dazzling star,  
Where learning shed her mystic light,  
I trembled, vainly sought it there;  
At length the spirit loved complete  
Before the awful shrine of heaven,  
In humble love, at Jesus' feet,  
Takes, there a resting place was given.

Hartford, April, 1845.

From the Christian Reflector.

## The Tender Shepherd.

BY WM. B. TAFT.

There was a Shepherd, once, whose tender care  
Was ever o'er his flock, at night and day  
He watched and guarded them. In pleasant pastures  
He led them carefully, and when they thirsted,  
He brought them to clear waters. Him they loved  
To follow, and would fondly lick his hand,  
In sign of strong attachment.

All, but one,—  
A sheep, that ever, forwardly, did rove,  
And heeded not the Shepherd. Kind allurement  
Were urged in vain, for she would have her will,  
And neither heard his voice nor followed him.  
Her Master, seeing all endeavor vain,  
To win her from her wanderings, took her lamb,  
But gently, in his arms, and went his way.  
Immediately, the sheep, submissive, followed.

Mother! that weepeth for thy little babe,  
Taken, to win thy wayward step to heaven,  
Say, was the Shepherd cruel?

## Miscellaneous.

For the Christian Secretary.

## Notes of a Voyage to Europe.—No. 12.

Messrs. Editors.—We took passage at Aberdeen on board one of the steam-ships plying from that city to London. The distance is about five hundred miles, and usually occupies from 40 to 50 hours. These vessels always leave port on the afternoon of Saturday, thus compelling passengers to be at sea on the Lord's day—a practice as demoralizing as it is impolitic, and against which we heard, while there, a great many good men enter the most decided protest. We tried in vain to find some conveyance by which this unpleasant necessity should be avoided. The Company owning these steamers are a monopoly; they sail when they please, and charge what they please—always consulting their own convenience and profit first, afterwards the accommodation of their humble servants, the public. We could but wish they had some enterprising Yankee there, with a steamboat, to teach them a lesson in equal dealing. We paid just half as much for those five hundred miles as we did for a cabin passage in one of the first class ships across the Atlantic.

We were recognized by some of the passengers on board, and solicited by the Captain to conduct religious services during Sabbath hours, which we did with great good will, and we trust not without some profit.

The city of cities was reached about 10 o'clock in the morning. A few moments only were requisite to deposit our baggage in a safe place, and we sallied forth to seek out and satisfy ourselves with gazing at some of the many wonders of London. The most of a week was spent in this way, and we had but just begun to Lionize. St. Paul's Cathedral, the Tunnel, the Bank of England, the New Royal Exchange, Nelson's Monument and Madame Tussaud's Exhibition of Distinguished Characters in Wax, had each in their turn been visited, besides many other objects of attraction, when we were obliged to leave in order to meet a previous engagement at Liverpool.

London has been so frequently described by tourists, as well as the thousand and one interesting things that are to be seen in it, that we will not attempt to do again what has been well done, so many times before. It is indeed a glorious city, where the admirer of the fine arts may find enough to gratify him during a life time, amid its gorgeous palaces, its time-worn edifices, and where it would seem had centered the wealth and grandeur of the world.

From London we went by railway to Liverpool, passing through Birmingham. This equals, if it does not excel any railway in England, every thing about it being most admirably managed.—At every station and tunnel, and at convenient distances along the road, are to be found policemen whose duty it is to keep the track clear and prevent any imposition being practiced upon travellers—a regulation much needed in this country.

On reaching Liverpool, we found the Packet ship New York, Capt. T. B. Cropper, already for sea. The preliminaries were soon settled, and on board of this noble vessel we took passage for home.

It was a lovely day on the 4th of October, that we set sail for New York, with the delightful prospect of soon meeting friends and kindred, separation from whom for so long a time had now begun to make us sad. We could but contrast our feelings while sailing down the Mersey, with those that had almost overpowered us, when a few months before we were ascending it. Then we were panting to get our foot upon British soil that we might feast both the eye and ear with seeing and hearing the wonders of the old world. Now we were satisfied for the time being, and

perfectly so with what we had seen and heard. The mind was loaded, the eyes were strained, and our physical energies although greatly invigorated by change of climate and exercise, now required rest, just such rest as our worthy friend Capt. Cropper could furnish us on board his fine Packet ship.

The passage down the channel was somewhat impeded by contrary winds, which, besides hindering our progress, created such a head sea, as to confine to their state rooms by far the largest number of our fellow passengers. When we were well clear of the land, and began to flatter ourselves with the hope of a short passage, and the invalids had so far recovered from sea-sickness, as to begin to show themselves on deck, we were visited by a gale of wind from the Westward that not only carried us far away from our course, but by the discomforts which it brought with it, taught us that the life of a sailor is by no means one of luxurious ease. In this gale the ship had to be hove to for more than fifty hours, during which, those of us who had any experience in sea going, became satisfied that we had a strong ship and a captain of dauntless intrepidity. We confess it did much contribute to our composure during the storm to hear the firm, clear tones of his manly voice, rising above the roar of the warring elements, giving his orders to the officers and crew. Full many a time of peril and of danger has he guided his noble ship through in safety. May he never be less successful. Captain Cropper was in command of the packet ship Susquehanna when she was incorrectly reported to have been taken, on her passage from Philadelphia to Liverpool, by a piratical vessel, described as a long, low, black, rakish-looking schooner, and when so much sympathy was felt for the fate of those on board. We remember ourselves to have shared in the common fears that prevailed at the time, but that was before we knew Captain Cropper. We could scarcely sympathize with such fears now,—not, indeed that we are less interested in the gentleman; no—far from it, for to know him is to love him. But we should most unfeignedly commend the fool hardness of that pirate that ever attempts to take Captain Cropper's ship. None certainly would ever seriously entertain the design who had seen him walk his quarter deck and heard him give an order in a storm. He is a gentleman of uncommon firmness and energy of character, and amazing muscular strength. We certainly never before saw a person better fitted for the position he occupies. We are happy of this opportunity of uniting our feeble testimony with many others to the uniform kindness and urbanity of Captain Cropper and of his worthy first officer, Mr. Lowdin. A number of circumstances transpired during the passage, that discovered both of these gentlemen to possess truly noble and generous traits of character. We shall never forget the tender sympathy they both evinced at the death of a child in the steerage. The child was sick when brought on board. It had continued to grow worse after coming to sea. Mrs. Cropper, the amiable and accomplished lady of the captain, had been all along deeply interested for its condition, and was daily sending things to promote its recovery; but nothing could avail, the child died, and the grief of the mother knew no bounds.—We tried to soothe her, but she would not be comforted. At the hour of 12 M., when the watch was to be changed, the Captain directed the courses to be hauled up for the burial of the child, and asked the writer to officiate. We first went below to secure the mother's consent to a sailor's burial for her child. She utterly refused to part with the clay cold remains of her darling boy.—She clung to him—she pressed him to her heart—she kissed him over and over again. "No, no," said she, "you must not throw my darling into the sea; I'll go with him if you do." The mate was overcome; he could scarcely speak—but he had no alternative; the passage was not half made, and to keep him till we came to land was impossible. By continued entreaties, Mr. Lowdin succeeded in getting the corpse away from the almost frantic mother, and soon, but with tearful eyes, he prepared it for its watery grave.

All hands were ranged to the leeward of the main mast, where the funeral obsequies were performed, and at a given signal the end of the plank was raised and the body with a large stone attached to its feet sank like lead in the deep blue sea, followed by many a half-drawn sigh and silent tear. Capt. Cropper himself was affected, and one would almost wonder at it, inasmuch as this was no unusual occurrence with him. But on this occasion it was easily enough explained. It was the first burial of a child from his ship since he had been a father.

His imagination had no doubt been painting to him what possibly might be his feelings if that were his own sweet little daughter then on board with us. Three children in all died on the passage, and were disposed of in the same way, all God's hand was acknowledged and his blessing sought upon us all, and especially upon the bereaved.

At the request of Capt. Cropper, divine service was conducted twice every Lord's Day, to which himself and his officers gave their personal presence and devout attention.

This was to us particularly gratifying, because we are confident the influence of such a service if not saving, is at least benign upon passengers and crew. Besides this, we are sure nothing is ever lost in acknowledging God our Maker, or in supplicating his guidance and grace.

The passage was rough and tedious, as were all the passages made at that time. We had hoped on leaving Liverpool to have reached New York at least in thirty days, but continued head winds lengthened them out to forty, and with that we had reason to be thankful and bless the name of the Lord. During our separation from family and congregation, goodness and mercy had been with them and us. Sickness was to be sure had visited the Pastor's house, but kind friends, a skillful physician, and the blessing of the Lord, had so far restored those dear to us, as to enable them to give us a most cordial and affectionate welcome to the joys and pleasures of home.

J. L. H.

MANY men have become great through first having become little. You seldom see a man jump to any height without stooping when he takes the spring.

## The Religion of Christ.

All England is now covered with the ruins of rich abbots and splendid churches. Is there no lesson in these ruins? Is there no meaning in these moss-grown remnants of mundane grandeur? Does no voice, does no eloquence, does no prophetic warning ascend from these broken fragments of ecclesiastical pomp and pride? Are we to run for ever the same round and cycle of riches and ruin? "Can these things be, and overcome us like a summer cloud, without our special wonder?" The whole medieval system of religion is past. Its splendors have sunk in the deep west, and there now remains above the horizon but a slight segment of the bright orb that irradiated the time. It was a huge and successful attempt to Judaize Christianity. Its admiration of the Levitical law—its bold ingrafting of Jewish institutions on that religion of Christ which was to stand in isolated grandeur, distinct and separate from, and unalloyed by, the baser metal of any other religion—its establishment of something like a Sabbath in its institution of the Sunday—its tithes—its first fruits—its oblations—the pomp of its priesthood and the splendor of its temples—its attempt to establish something like theocracy through the intervention of a vast and wide-spread hierarchy, which should have at its feet all the crowns and sceptres of the world, kings being its vassals, and emperors its feudatories—the rays and spokes that supported the vast hierarchy radiating from the splendid nave and centre of the Papedom—all subordinate to the mighty high priest, the potent hierarchy at Rome, with the triple crown on his head, and the keys of heaven in his hand—all this vast and mighty system was more Jewish than Christian. One is appalled by the vastness, and left in astonishment at the magnificence of this Christian ambition. But, undazzled by its splendor, we must condemn the imperialism of this power, which was vaster than the ambition of Caesar ever dreamt of. It may be a pleasing dream to the young ambition of modern clerics, to aspire after and endeavor to restore this ancient pomp and power. The last bright remnant of this descending splendor is still above the distant mountain. When it sinks, its glory will have departed forever. I shall rejoice when it is seen no more—when the last remains of this magnificence are gone, and the church is restored to primitive poverty, and primitive virtue. I shall hail with pleasure the dawning of that day, when some truly great and Christian bishop shall lay aside that pompous tiara, as unsuited to the head of that humble priest who is the great vicegerent on earth of Him whose sacred face was deformed by the trickling of blood from that crown of thorns that encircled his majestic brow. Build Gothic churches as you may, the ecclesiastical magnificence of the Middle Ages is past. There is no reflux in the tide of time. Its waves sweep onwards, devouring and engulfing all things. We cannot retrograde. Do what you will, the tenth century will not come back. There is no Joshua now to command the sun to stand still. There is no potent prophet to bid the shadow which has gone down in the dial of Ahab, to be brought back ten degrees. Not only were there no tithes, no dues, no provision made for the clergy, but Christianity was to be characterized by its utter apparent destitution, and complete want of all human means of support. It is a titheless, duesless, provisionless, landless region. In order that the clergy might exhibit to the people, to whom they were sent as models and examples, a complete faith in the promises of God, and entire dependence on his bounty, the Saviour commanded them to provide neither gold, nor silver, nor brass, in their purses; nor scrip for their journey; neither two coats, nor shoes, nor yet staves; for the workman is worthy of his meat.—Mr. C. Larkin's Letter to Dr. Riddell.

## Baptism by Immersion.

The following is an extract from the Edinburgh Encyclopedia, and was written by a Pedobaptist.

"The first law for sprinkling was obtained in the following manner; Pope Stephen III. being driven from Rome by Astolphus, king of the Lombards, in 753, fled to Pepin, who, a short time before, had assumed the crown of France. Whilst there, the monks of Cresey, in Brittany, consulted him whether, in case of necessity, baptism, by pouring or sprinkling, would be lawful. Stephen replied that it would. Yet pouring or sprinkling was only admitted in case of necessity. It was not till 1311, that the legislature, in council held at Ravenna declared immersion or sprinkling to be indifferent. In Scotland, sprinkling was never practiced, in ordinary cases, till after the Reformation. During the persecution of Mary, many Scottish exiles fled to Geneva, and imbibed the opinions of that church, and returning to their own country, with Knox at their head, in 1559, established sprinkling in Scotland. From Scotland, this practice made its way into England, in the reign of Elizabeth. Many Christians, however, especially the Baptists, reject it. The Greek Church universally adhere to immersion.—Article Baptism.

Encyclopedia Americana.—In the time of the Apostles the form of baptism was very simple.—The person to be baptized was dipped in a river or vessel, with the words which Christ had ordered.—The Greek church retained the custom of immersing the whole body; but the Western church adopted in the thirteenth century, the mode of sprinkling. The introduction of this mode arose from the great inconvenience of immersion.—Article Baptism.

Dr. Neander, who stands in Europe and America among the first theologians of Germany, writes to his correspondent at Andover, Massachusetts:

BERLIN, August 23, 1833.  
"Dear Sir—As to your question on the original form of baptism, there can be no doubt whatever, that in the primitive times, the ceremony was performed by immersion, to signify a complete immersion into the new principles of life divine. When St. Paul says, that through baptism we are buried with Christ, and rise again with him, he unquestionably alludes to the symbol of dipping into, and raising out of the water. The practice of immersion, in the first centuries, was beyond doubt prevalent in the whole church."

"Nor can it be called presumptuous in us to say, that there is no divine warrant for sprinkling; for we are sustained in the affirmation by almost

all the leading critics, translators, and commentators of the Pedobaptist church. They have frankly and honestly owned, that although the churches to which they belonged, did sprinkle, yet there is no divine authority for it; but that the only mode, authorized by our Lord, and practised by the apostles, is immersion."

## National Redeeming Influences.

Were our whole community brought within the influence of the Sanctuary and the Sabbath School, what philanthropist, what patriot would not rejoice in the results? O could this have been done ages ago, how many gems might have been redeemed from the superincumbent mass of ignorance! How many Newtons, and Lockes, and Butlers might have been raised up as illustrations of the beautiful harmony that exists between the most glorious achievements of science and the genial influence of the Christian Sabbath. How many a Hume had been rescued from the gloomy and debasing influence of infidelity, and raised to the companionship of angels.

The employment of railroads, steamboats, and postmasters on the Sabbath, under the sanction of the government, is a convenience to the mercantile community; but let it be remembered, that conveniences may be purchased at too dear a rate! God is the Supreme Ruler. The world is his. Time is his; and he has reserved one day in seven, and inscribed his name upon it.—He rested on this day; the world rested; all the hosts of heaven joined in the celebration; and the morning stars shouted for joy. Will he not then assuredly avenge the desecration of his Sabbath, and visit the nation for this national sin? What reflecting man can doubt, that our destruction is drawing near, unless as a nation we repent of this iniquity, and turn to the Lord with our whole heart!—Dr. Nutt.

"THOUGH BURIED LONG."—The Bible Society of Washington held its annual meeting last week, when Rev. Mr. Daily, chaplain of the House, urged the duty of increased exertions in circulating the Bible, and told some interesting anecdotes of the beneficial effect of the distribution of the Bible. "There lived," said he, "some years ago, a pious man on the banks of the Ohio. Several young men came to his store, from their flat-boat, and one of them immediately inquired for a pack of cards observing that they were on their way to New Orleans, and would need something to amuse them during their protracted voyage. Struck by the aspect and manner of this youth, the good man spoke to him of his mother, of the dangers to which he would be exposed, and presented him with a Bible, urging upon him the duty of studying its doctrine and obeying its precepts. Fifteen years after, a gallant steamer, on its way up the river, suddenly came to the wharf, when a gentleman, lady, and two or three children stepped ashore, and came immediately to the store. 'Do you recollect,' said the gentleman to the christian merchant, 'giving a Bible many years ago to a youth, on his way down the river? I am the person on whom you bestowed that precious gift, and as I am indebted to it for all my success in this life, and all my hopes for the next, I could not pass by this spot without stopping, and expressing my gratitude to one to whom I must ever feel myself under such unspeakable obligations.'"

THE CHURCH'S CONFIDENCE.—Let as many as are looking after a day of mercy to the church of God, pray and believe upon this ground, that the time of it is neither in the frail hands of those that favor and seek it, nor in the hands of those that oppose it, how strong and subtle soever they be; but in that almighty hand, that doth in heaven and earth what pleaseth him.—Abp. Leighton.

For the Christian Secretary.

## Nowberg's Letter.

April 17, 1845.

MY DEAR YOUNG FRIENDS,—I suppose you have thought of the two roads, when you have seen the letter Y, since I wrote to you about them, and perhaps some good friend has told you all that I am going to write, and more too; but if you do know all I would tell you, I am sure you will read a short letter from me, now and then, if I take pains to write it on purpose for you.

I told you before, that I loved to see my little friends going in the narrow way, and I must now tell you why. One reason is, because those persons get along much more pleasantly all their lives, who set out in this way when they are young. It is some how or other easier for such ones to walk in it and go straight forward, and they do not seem so apt to get out of it, or to lose their way, as many do who keep on in the broad way, till they have grown up to be men and women. They are a great deal happier in this way, because they know all the time that they are walking in the right way. You know how much better you always feel when you are doing what you think is right, than you do when you are doing something wicked, and how much happier you are after you have done some good deed, than you are after you have done what you know is wrong. Well, those who begin to travel in this good way when they are very young, are happy in thinking that they are doing what is right and pleasing to God and all good people, and when they live to be old, they are never sorry that they left that broad, wicked way so soon. Would you wish to think, if you should live to be many years old, that you had been a wicked child, and had spent all your youthful days in disobeying that good Being who made you?

Another reason why I like to see children in this narrow way is, that they are in such good company. If you were going a good company, would you not much rather have good company than bad? I do not think you would be willing to travel with those who were always lying and stealing and getting drunk and fighting. Well, none but good people go in the narrow way, and all the good folks there are in the world are walking in that way. So you see it must be a great deal more pleasant to travel in a road in which you will have none but good company, than in one where there are none but those who are very wicked.

I love to see children walking in the narrow way, because God has commanded them to do so, and it is very pleasing to him to have his creatures obey him. All who love him pray—"Thy

kingdom come; thy will be done." If all the children that are now in the world, should now turn off into that narrow way, and thus obey God, his kingdom would soon come, and he would very soon be done on earth as it is heaven. There would then be no one traveling in the broad way, and this world which is now so full of sin and misery, would become a holy and happy world like heaven. Then all men would not only love God their heavenly Father, but they would love each other, just as all the happy beings in heaven do. O, would you not like to live in such a world? I am sure I should. But we do not now. That broad road that leads off to the left, is full of men and women, and I am sorry to say, there are a great many children among them. And now, tell me; do you think such persons can be happy? They do not love God, and they dislike to think of him; and yet, every little while something makes them think, what a holy Being he is, and how angry he is with them for their sins against him; and they think what a powerful Being he is, and how easily he might take away their friends, or their health, or their lives, and they are often afraid he will do it, to punish them for disobeying him. How can such people be happy? Is a little boy happy who knows he has a great many times disobeyed his kind father, and fears he is going to punish him?

But those who are walking in that wicked way do not love each other, and try to do good to one another, and strive to make each other happy.—Such people cannot be happy, any more than a company of little girls could be happy, while every one of them was so selfish that she did not care whether her companions enjoyed themselves or not, if she could only do as she wished. Just read what God says about those who walk in this road—"The wicked are like the troubled sea, when it can not rest, whose waters cast up mire and dirt. There is no peace to the wicked," I am still your friend, H.

THE CORRESPONDENCE BETWEEN DR. WAYLAND AND DR. FULLER. Dr. Wayland's final Reply.

The correspondence which we have been through the columns of this paper, Rev. F. Wayland, D. D., and the Rev. D. D., has at length appeared in 254 pages 18mo, published by Low, New York. It is preceded by an introduction, and followed by a closing letter from Dr. Wayland. We should double our readers by transferring this letter to this edition, and Dr. W. has kindly given assent, so far as he is concerned, to the publisher has taken special pains that a copy-right is secured, to insure that the public courtesy to know what W. has said further, should be gratified by the purchase of the volume. It is at least be courteous in us, not to publish letters. As, however, many weeks have passed since our distant readers have obtained the book itself, and as the only way to know what the chief of this letter is very great, we will extract as we suppose to be most immediately of use to Dr. W. himself, as well as to those who have advocated, that those who have letters of Dr. Fuller should know his arguments are admitted, and wherein grounds Dr. W. continues to dissent.

The letter commences with a very pleasant allusion to the ability and spirit of Dr. F. had written. Yet its author perceives that a single position which he had established has been overthrown. Dr. F.'s suggestion that he again write his intention to present any new argument, to introduce any new matter into the rather to state the points of difference between them, so that the which they have both arrived may appear. The introduction is of the marks explanatory of two or three which Dr. F. had taken exception to, and introduced our readers to those portions of the letter which but the argument.

"The more frequently," says Dr. W. have read your letters, the more I have been impressed with the coincidence that exists between us. "The reason we employ are dissimilar. We argue conclusions by different trains of argument, and from your reasons I often dissent, the results to which you are led I am not able to prove, and to which, as you assert, you strictly confine yourself; the holder of slavery is not always and sin; and hence you infer that the men in bondage ought not to be a clerical excommunication. No, I refer to my third letter, you will find, and explicitly asserted. This whole matter that you intend to discuss, I have affirmed the same thing, claim the affirmation of any thing remarkable that our conclusions are identical.

"There is, however, as I have in reference in the grounds on which rest. And here you will, I know observe, that your argument is clearer to my understanding, if you mind the distinction between right and innocence and guilt. This distinction is essential to any complete matter in dispute. I do not refer to it in the whole course of my Being from this cause frequently cover which of their two meanings the words crime, sin, moral evil, I have been much embarrassed in attempting the position which you attempted. Supposing, however, that we agreed of your assertion that slavery does involve sin, understanding sin to mean dismission at once this branch of the slavery a violation of the relations established among men; that is wrong? I think that even here much at variance as at first sight it may appear. The question that first presents itself is, 'What is slavery?' In this question we seem to differ widely, for the matter is mainly a matter of definition, and the right to labor for us without his contract consent to this definition, with that it also includes the right to necessary to establish and perpetuate right, and that it thus includes the intellectual, social, and moral man, in so far as it is necessary original right available.

"Suffer me to explain my view in a very few words. 'Slavery,' is the right to oblige another to labor for his contract or consent. 'A man is obliged when he is in a motive, resulting from the command. The right of slavery is therefore

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